Studies in Umāsvāti and his Tattvārthasūtra

Papers presented at an International Seminar organized by the B. L. Institute of Indology

Edited by

G. C. Tripathi ◆ Ashok Kumar Singh

BHOGILAL LEHERCHAND INSTITUTE OF INDOLOGY

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Foreword

Umāsvāti *alias* Umāsvāmi is one of the earliest and the most illustrious authors of the Jain philosophical views. His *Tattvārtha [-adhigama-]sūtra* is hailed as the bedrock of the Jain philosophy and enjoys the same prestige among the Jainas as perhaps the *Bhagavadgītā* among the Hindus or the holy Bible among the Christians. It is also one of the very few texts which is highly revered and held in high esteem by both the Shvetambaras and the Digambaras.

Literally translated, the word *tattva*, synonymous with the Buddhist expression '*tatha-tā*', means 'that-ness', i.e. 'reality' or 'true nature'. The quest of this 'reality' does not stop at the level of the investigation of the physical world but extends far beyond to the domain of the Divine and still higher to the level of the Ontological. The *Tattvārthasūtra* has been composed in the *Sutra* style, a concisely expressed and methodologically arranged composition, much like the earlier works of other '*Āstika*' schools of thought like Mimansa, Vedanta and Vaisheshika. There are around 350 Sutras (a little less or more according to the two factions of the Jainas) composed in Sanskrit and the work is usually assigned by the scholars to *c.* 400 CE. A comprehensive commentary (*bhāshya*) is also available on the work which is believed by many to be the work of Umasvati himself, although many others express their doubts on it. There are also *Vārttikas* on the text and a host of commentarial literature embellishes it.

The *Tattvārthasūtra* summarizes the religious views, philosophy, ethics and the cosmology of the *Nirgranthas,* which

found their first expression in the foregoing canonic literature, in such a wonderfully precise, yet comprehensive manner that no work on the philosophy and ethics of this faith has ever been able to ignore or bypass it. It served not only as a catalytic agent for the development of a whole body of Jinistic philosophical literature, but also as a model for it. What the *Brahmasūtra* is for the development of Vedanta, the *Tattvārthasūtra* is for the development of the Jinistic thoughts and views.

The present collection of papers contains twenty learned articles of the established scholars who were present during an International Conference on Umasvati (also known as: Vācaka Umāsvāti, Griddhrapiccha Svāmī &c.), organized by our Institute, way back the final years of the last century. They were lying unattended in our shelf till now due to reasons which are not very relevant to quote here, but we hope that through their publication we shall earn the gratitude of the living, and the blessings of the divine souls of those who are now no more with us. What to do? *'habent libri fata sua'*!

I express my sincere gratitude to Prof. J. B. Shah and Dr Dhanesh Jain, the two Vice Chairman of the BLII, who not only assigned the job of editing to me but also closely followed its development. Hearty thanks are also due to my learned colleagues Prof. Phool Chand Jain 'Premi' and Prof. Ashok Kumar Singh for their help and support and, last but not least, to Shri Laxmi Kant, the DEO of our Institute, who along with Shri Raju Verma has been very helpful in typesetting, page-making and preparing the press copy of the work.

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The Works of Vācaka Umāsvāti

M. A. Dhaky

The medieval Śvetāmbara writers credit Umāsvāti to have composed some 500 works,[1] figure that doubtless seems highly inflated from the standpoint of practicality.[2] This numerical exaggeration palpably stemmed from the lofty esteem in which the author was held.[3] He, in actuality, may have composed a fairly large number of works, understandably though nowhere even remotely close to the phenomenally high figure '500'.

Of his works, the *Sabhāṣya-Tattvārthādhigamasūtra,* the *Praśamaratiprakaraṇa,* and the *Kṣetrasamāsa*—better known as the *Jambūdvīpasamāsa*–are for long available and published, the first two through several different editions. I am of course aware that the authorship, and (especially in the first case), also the author's sectarial affiliation is in dispute. Controversies were vehemently raised and raked on purpose—though at this distance in time they seem needless, puerile, partisan, and biased—in some quarters to assert their own convictions that were based on a few minor and superficial textual discrepancies in the text of the *bhāṣya* and that of the *Sūtra* proper of the *Tattvārthādhigama* and the small divergencies from the *Tattvārthādhigama* noticeable in the *Praśamarati-prakaraṇa.*[4] The results of my detailed investigations, which have been intermittently underway for the past two decades,

have convinced me that the author of all these three works in question unambiguously is Umāsvāti, on very firm grounds of the uniformly and unequivocally present peculiarities—style-image, linguistic habits, the tendencies reflected in the choice of words and phrasing, also the predilection for listing as well as using synonyms, and very characteristic, indeed distinctive, manner of the overall composition and modulation, not to say of the discernibly individualistic tonality and cadence.[5] He, from the sectarial standpoint, was neither Śvetāmbara,[6] nor Digambara,[7] nor Boika/Kṣapaṇaka of North India,[8] not even a pontiff of the latter's probable off-shoot, the Yāpanīya of southern India. As the available evidence points out, he seems to have belonged to the pre-Śvetāmbara north Indian main and major stream of the Nirgrantha religion which was organized into several *gaṇas, śākhās,* and *kulas* (recorded in the *Sthavirāvalī* of the *Paryuṣaṇā-kalpa, c.* AD 100–503/516) and in whose monastic discipline a single bowl and a piece of cloth (besides the *rajoharaṇa* hand-broom) were permitted as monastic *upakaraṇas* to a friar who otherwise maintained nudity as a monastically practised convention within the Church of Arhat Vardhamāna.[9]

Besides the aforenoted three works, the existence in the past of at least four other compositions of Umāsvāti is indicated or is inferable through allusions to and/or direct quotations therefrom. Moreover, these quoted verses/ sentences are absent in the *Sabhāṣya-Tattvārthādhigamasūtra* or the *Praśamarati-prakaraṇa,* but otherwise they can be, on stylistic premises, unhesitatingly stipulated as Umāsvāti's. Since considerable amount of writing of our times on the *Sabhāṣya-Tattvārthādhigamasūtra* and on the *Praśamarati-prakaraṇa* exist, in this paper I shall solely focus, with one exception, upon the evidence, indeed reasonably dependable, for those other compositions attributable to him but now no longer available.

(1)
The Śaucaprakaraṇa

Gandhahasti Siddhasena Gaṇī, in his commentary (c. AD 760–70) on the *Sabhāṣya-Tattvārthādhigama-sūtra* (c. AD 350), thus quotes from Umāsvāti's *Śaucaprakaraṇa:*[10]

Tathā tasyaiva bhāṣyakṛtaḥ Śaucaprakaraṇa granthaḥ:

> *Adattādānaṁ nāma paraiḥ parigṛhitasya tṛṇāder-apy-anisṛṣasya grahaṇaṁ steyaṁ/*

In this context, a notice taken by Muni Śīlacandravijaya (now Ācārya Vijayaśīlacandra Sūri), of a quotation figuring inside the commentary (probably before AD 1025) of Vādivetāla Śānti Sūri (of the abbatial order Thārāpadra-gaccha) on the *Uttarādhyayana-sūtra* 12.39 ('Harikeśi-adhyayana') in the name of 'Vācaka', may also be considered:[11]

Tathā ca Vācakaḥ:

> *Śaucam-ādhyātmikaṁ tyaktvā bhāva-śuddhy-ātmakaṁ śubhaṁ/*
> *jalādi-śaucaṁ yatreṣaṁ mūḍha-vismāpakaṁ hi tat/*

This verse advocates preference for the spiritual/internal cleanliness (*śauca*) to the one externally done (of the body through the use of) water, etc. To all seeming, this verse, too, had belonged to the above-noted lost *Śaucaprakaraṇa* and the 'Vācaka', whose authority is here invoked, predictably is none else but Umāsvāti, an inference that as well receives support on the basis of the stylistic features of the verse under reference.

(2)
The Śrāvakaprajñapti

Some Śvetāmbara writers of our time confounded (and still confuse) the *Sāvayapaṇṇatti,* a *prakaraṇa* in Prakrit by Yākinīsūnu Haribhadra Sūri (of Vidyādhara Kula) (c. 3rd quarter of the eighth century AD) with Umāsvāti's *Śrāvakaprajñapti.*[12] The last-noted work, to all seeming, had been composed in Sanskrit,

because Umāsvāti, as his extant works as well as the citations from his lost compositions indicate, had written exclusively in Sanskrit.[13] The following two citations, from two different medieval commentaries, very plausibly were taken from the *Śrāvakaprajñapti* since the content in both these cases relate to *śrāvaka* and, what is more, the authors of the commentaries attribute these to Umāsvāti. The Navāṅga-vṛttikāra Abhayadeva Sūri (of Candra kula), in his *Ṭīkā* (c. AD 1080) on the *Pañcāśaka* of the aforementioned Haribhadra Sūri, ascribes the following sentence to Umāsvāti:[14]

> Umāsvāti-Vācakenāpy-asya samarthitvā na tathā-hi tenôktaṁ:
> *Samyag darśana-saṁpannaḥ ṣaḍvidha-āvaśyaka-nirataś-ca śrāvako bhavati.*
> The phrasing here undoubtedly is in Umāsvāti's style. Also, Municandra Sūri (of Bṛhad-gaccha), in his *Ṭīkā* (c. AD 1100) on the *Dharmabindu* of the illustrious Haribhadra Sūri, explicitly mentions Umāsvāti's *Śrāvakaprajñapti* and quotes therefrom:[15]
>
> *Umāsvāti-viracita-Śrāvakaprajñaptau tu atithi-śabdena sādhv-ādyāś-ca catvāro gṛhitāḥ tatas-teṣāṁ saṁvibhāgaḥ kārya ity uktam/*
>
> *Tathā ca tat-pāhaḥ:*
>
> *Atithi-samvibhāgo nāma atithayaḥ sādhavaḥ sādhvyaḥ śrāvakān śrāvikāś-eteṣu gṛham-upāgateṣu bhakty-ābhyutthāna-āsana-dāna-pāda-pramārjana-namaskār-ādibhir-ar-cayitvā yathā vibhava-śakti anna-pāna-vastr-auṣadha-ālaya-ādi-pradānena saṁvibhāgaḥ kāryạ iti/*

The work is today unavailable. It apparently was composed in prose.

(3)

The Dānaprakaraṇa

The earlier mentioned Abhayadeva Sūri, in his commentary (AD 1064) on the *Sthānāṅga-sūtra* (present version finalized in

AD 353 or 366 apparently at the Mathurā Synod), cites a group of eight verses relating to *dāna* (charity) which he ascribes to 'Vācakamukhya Umāsvāti'.[16] The author therein designates the *dāna* types according to the donees involved and the motive (of the donor) behind the charity. I cite here only the first verse from this lot:

Uktaṁ ca Vācaka-mukhyair-Umāsvāti-pādaiḥ:

Kṛpaṇe-nātha-daridre vyasana-prāpte ca roga-śoka-hate/
yad dīyate kṛpā-arthād-anukampā tad bhaved dānam//

The style of the eight verses in question clearly endorses the authorship as of Umāsvāti as rightly attributed by the commentator from the source and information he had.[17]

Incidentally, the earlier referred to Śānti Sūri, in his *Vṛtti,* cites a verse in Āryā as of Vācaka's, which is related apparently to the topic of *dhyāna:*[18]

Āha ca vācakaḥ:\

Yāvat para-guṇa-doṣa-parikīrtana vyāpṛtaṁ mano bhavati/
tāvad varaṁ viśuddhe dhyāne vyagraṁ manaḥ kartum//

I had at first sight thought that it may have belonged to some *prakaraṇa* related to *dhyāna:* But it turned out to be the *kārikā* 184 of the *Praśamarati-prakaraṇa.*

(4)
The Dharma-prakaraṇa

Seemingly, Umāsvāti had composed a work on the topic of *dharma* as the three Āryā quotations in the name of 'Vācaka' (and these indeed are in his style), figuring in Śānti Sūri's *Vṛtti,* reveal:

Na bhavati dharmaḥ śrotuḥ sarvasy-aikāntatā hita-śravaṇāt/
bruvato-'nugraha-buddhyā vaktus-tv-ekāntato bhavati//

(Śānti Sūri, p. 19)

And,

> *Prāg-Lokabindusāre sarvākṣara sannipāta paripahitaḥ/*
> *dhṛñ-dharaṇārtho dhātus-tad-artha-yāgād-bhavati dharmaḥ*
>
> *Durgati-bhaya-prapāte patantam-abhayakara-durlabha-trāṇe/*
> *samyak-carito yaḥ syād-dhārayati tataḥ smṛto dharmaḥ//*
>
> (Śānti Sūri, pp. 183–4)

A few other verses quoted in the name of 'Vācaka' are also encountered in Śānti Sūri's *Vṛtti* and in some other sources.[19] Some of these, from the point of view of content and style, could be attributed to Umāsvāti; however, they are not always composed in the *āryā* meter so much favoured by him but in *anuṣubh*, a meter he secondarily had employed in his compositions; hence these have not been taken here into major consideration.[20] A few other verses that are composed in *āryā*, which may be likened to Umāsvāti's manner of writing, but could not with confidence be ascribed to any of his aforenoted works, have also been traced.[21]

The style of what is reflected in all those quoted verses I cited in the main text of this paper, I may repeat, is clearly, indeed genuinely, of Umāsvāti. What is significant, as this survey demonstrates, more number of works of that illustrious author apparently were available till the medieval period to the Śvetāmbara writers. A diligent search for further verses/ prose passages or phrases within the hundreds of quotations in Sanskrit encountered in several different classes of the Nirgantha commentarial literature (particularly of the Śvetāmbara persuation) may bring to light some more verses attributable to this great writer.[22]

Verses in the Bhāṣya of the Tattvārthādhigama Sūtra

The opening and the closing *kārikās* of the selfsame *sūtra* with its *bhāṣya* are too well-known. Siddhasenagaṇi has very briefly commented on most of these verses. After studying the 32 *kārikās*

of the closing part of the work, Bansidhara Bhatt thus observed: 'Vss. 1–32 (section b) are possibly the only remainder of the complete metrical commentary on the sūtras, running parallel to the *bhāṣya*, which is in prose throughout.'[23] I largely concur with Bhatt except with one qualification that there are, within the main corpus of the printed *bhāṣya*, quotations at several places, from a few to several verses, some of which were (with the exception of a single case) never suspected to be of Umāsvāti, because Siddhasenagaṇī did not comment on these. Moreover, in most of such cases, instead of placing these immediately after the *bhāṣya*, the commentator situated them after his own commentary portion on the *bhāṣya*, with the result that, in each instance, it looks as though it is the Siddhasenagaṇī who quotes these from some source! Of course, a few of the Sanskrit verses cited in the corpus of the *bhāṣya-īkā* complex for certain were extracted from some other sources and doubtless are quotations by Siddhasenagaṇī, but, in several cases, the peculiar *genre*, expression, manner, verse, and the nuance are clearly, indeed very characteristically, of Umāsvāti. And, what is more, many of these are composed in *āryā*, a meter for which Umāsvāti, as earlier noted here, evinced special fondness.[24]

Seemingly, Umāsvāti himself had created these as a sort of *saṅgrahaṇī* verses in support of the *bhāṣya* which is in prose. He was possibly following the āgamic convention of inserting the *saṅgrahaṇī-gāth*ās, with the difference that the composers of the latter may often be different persons or sometimes these were extracted from the floating verse collections, whereas here it is Umāsvāti himself who seems to be the author of such verses. Aside from the support of the style—which as a factor is strong enough—one other signifier is that there is as yet no evidence for a Nirgrantha author writing in Sanskrit before Umāsvāti. And, as in the *āgamas* so in the *bhāṣya*, all the chapters do not contain the *saṅgrahaṇī*-verses, some chapters do, some do not.[25]

Umāsvāti's style of versification (as well as of prose writing) is somewhat archaic, but nonetheless dynamic, forceful,

vibrant, and impressive, possessing as it also does formal terseness and subtle pithiness, just as the resulting productions are clear in meaning. However, for verses it is very largely devoid of the poetic excellences and elegances, ornamental graces and sophistications, and does not reflect the special compositional skills and refinements that more or less scintillatingly pervade through the works of the classical and post-classical Nirgrantha writers like Siddhasena Divākara (*c.* first half of the fifth century AD), Harigupta Vācaka (*c.* AD 475–529), Mallavādi (*c.* AD 550–600), Samantabhadra (*c.* AD 550–625), Mānatuṅgācarya (*c.* AD 575–625), Pūjyapāda Devanandi (active *c.* AD 650–85) and the most lyrical of them all, Jaā Siṁhanandi (*c.* latter half of the seventh century AD).

Umāsvāti's main objective behind composing these *prakaraṇas* appears to be collecting and presenting in the most honoured medium of the time, Sanskrit, the available information on the greater part of the central Nirgrantha doctrines, dogmas, and didactic, ethical, and moral precepts relating to the ideal conduct for friars as well as lay followers, and the procedure for achieving the soteriological goal in lucid, concise, and precise language as well as in well-organized form. He also included a sketchy outline of the cosmology/cosmography as perceived and believed in the Nirgrantha religion. His works set an example, a model in systematics, which stimulated the minds of the Nirgrantha/Jaina scholars of the age of logic and epistemology which was soon to follow. Umāsvāti's organized writings thus ushered in a movement which carried the ancient Nirgranthism toward its transformation into classical Jainism. Some of his works, incidentally, provided a mine of powerful, profound, authoritative, and quotable aphorisms for the authors of the Jaina commentaries in the post-Gupta, pre-Medieval, and Medieval times.[26] In his writings, we notice the beginnings of the progressive revelations resulting from advanced thinking as well as deeper exploratory endeavours which created the scope for testing the validity as well as potentiality of the core concepts of the Nirgrantha-

darśana: The results got therefrom armed the subsequent writers with some basic tools for building up the defence of its principal and vital doctrinal positions. The influence of his *sūtras* and the *kārikās* can be discerned on many subsequent Jaina writers, irrespective of the sects to which they belonged.[27] After reaching the saturation point in epistemological scholasticism as spearheaded by Mallavādi and Samantabhadra and culminated in the writings of Akalaṅkadeva, efforts in a different direction between the last two authors transcended the limits of those intellectual undertakings and entered into the field of pure metaphysics and mysticism. This is first, and indeed tangibly, noticeable in the seventh century, in Pūjyapāda Devanandi's remarkable work, the *Samādhitantra,* followed within a century by the most notable work produced by the Jainas, the *Samaya-prābhṛta* of the greatest and the most progressive of all Nirgrantha thinkers, Ācārya Padmanandi of the monastic order (*anvaya*) Koṇḍakunda.[28]

In retrospect, just as in the ultimate analysis, it becomes visibly clear that the post-āgamic Jaina religion and its thought-constructs are deeply indebted to Umāsvāti and his works which had served as a starting point in the forward direction.[29] It is now time to work out an evaluatory annotated bibliography of all that has been written on Umāsvāti and his works and dispassionately assess the progress achieved as well as the regress suffered on that front, keeping of course in view the evidence-oriented and critically objective, circumspective, and for that matter non-sectarian attitude as *modus operandi* as well as the pivotal principle with which no compromise can be permitted or tolerated.[30] The historical writings on Jainism, at the hands particularly of the contemporary Jaina writers, has suffered innumerable distorations and is full of falsehoods, fallacies, as well as anachronisms and very faulty chronologies due on the one hand to the ignorance of the methodology of historical investigations and, on the other, to the bias for one, and bias against the other sect, be it overt or concealed and subtle.

References

1. Jinadatta Sūri of Kharatara-gaccha, in his Prakrit work, the *Gaṇadhara-sārddhaśataka* (*c.* AD 1125), refers to this belief:

   Pasamaraï-pamuha payaraṇa pañcasayā sakkayā kayā jehiñ/ puvvagaya-vāyagāṇaṁ tesim Umāsāi-nāmāṇaṁ//

   (*Cf.* Mohanlal Dalichand Deshai, *Jaina Sāhitya-no Itihāsa,* (Gujarāti), Bombay 1933, p.101. For the original, *see* 'Gaṇadhara-sārdha-śataka', in *Three Apabhraṁśa works of Jinadattasūri, ed.* L.B. Gandhi, GOS 37, Baroda, 1967, p. 93, vs. 50.)

   Also, Vādi Deva Sūri of Bṛhad-gaccha, in his *Syādavādaratnākara,* 1.3 (*c.* 2nd quarter of the twelfth century), records the same belief:

   'Pañcaśatī-prakaraṇa-praṇayanavīrair-atra bhavadbhir umāsvāti-Vācakamukhyaiḥ'/

   (Desai, p. 104, *infra* 91)

   (I do not at the moment have Vādi Deva Sūri's original work in print before me for quoting the location of the verse therein.)

   An *avacūri* on the *Praśamarati-prakaraṇa,* plausibly written in the late medieval times, also refers to 'Umāsvāti-vācaka' as *'pañcaśata-prakaraṇapraṇtā'*: *Cf. Praśamarati-prakaraṇam,* ed. Rajkumarji Jain Shastri, Śrī Raicanda Granthamālā-21, Bombay 1950, *'Pariśiṣa*-1', p. 217; and Y.S. Shastri, *Praśamarati-prakaraṇa,* L.D. Series No. 107, Ahmedabad 1989.

   And lastly, Jinaprabha Sūri of Kharatara-gaccha, in his famous work, the *Kalpapradīpa* (completed *c.* AD 1333), besides noting him as the author of the *Sabhāṣya-Tattvārthādhigama,* also qualifies him as of '500-Saṁskṛta-*prakaraṇas* fame': *'Umāsvāti-Vācakaś-ca Kaubhīṣaṇi-gotraḥ pañcaśata-saṁskṛta-prakaraṇa-prasiddhas-tatraiva Tattvārthādhigamaṁ sabhaṣyaṁ vyaraca-yat.'* See the *'Pāaliputranagara kalpa'*, in the *Vividha Tīrthakalpa,* ed. Jina Vijaya, Singhi Jaina Series No. 10, Śāntiniketan 1934, p. 69.

2. The Nirgrantha mind in general, and the Śvetāmbara in particular, is prone to superlative exaggerations. For example, it is believed that the great Haribhadra Sūri had composed 1400/1444 works; the temple of Ajitanātha built by the Solaṅkī emperor Kumārapāla (AD 1165) was 32 storeys high; the *caturmukha* Dharaṇavihāra at Rāṇakpur (AD 1449 and later) has 1444 columns, etc.

3. He was reckoned as *'Pūrvavid'* in the tradition, a title implying his

expertise in the highly prestigious '*Pūrva*' or anterior i.e. earlier or more ancient texts, believed to be 14, assumably of the Church of Arthat Pārśva.

4. I have, in brief, called attention to these unhappy assertions in my paper, '*Umāsvāti in Epigraphical and Literary Tradition*,' *Śrī Nāgābhinandanam*, Dr. M.S. Nagaraja Rao Festschrift, ed. L.K. Srinivasan and S. Nagaraju, Bangalore 1995, pp. 506–22. The paper has been reprinted in the *Jain Journal*, vol. XXXI, no. 2, October 1996, pp. 47–65.

5. I have discussed the stylistic features and peculiarities of Umāsvāti's writings in my paper, *A Propos of 'The Chronology of the Tattvārtha-Sūtra and some Early Commentaries'*, *Nirgantha* 3, Ahmedabad 1998. His *sūtra*-formulations apparently followed the models of the *Sāṅkhya-sūtra* as well as the *Yoga-sūtra* of Patañjali, and his *bhāṣya* somewhat emulated the spirit of, and a few specific details from the *Yoga-bhāṣya* by Vyāsa and, also perhaps, some other earlier brahmanical dārśanic *bhāṣya*. All these last-noted works apparently had been composed in the period from the second to early fourth. As for the *Praśamarati-prakaraṇa*, *Śrimad Bhagvad Gītā* may have been its source of inspiration, particularly for its formal mode and dynamism as Jitendra Shah feels.

6. Umāsvāti was located in north (north-eastern central) India and from his encomium to the *Sabhāṣya-Tattvārthādhigama-sūtra*, it may be inferred that he had then been travelling in eastern India. He belonged to the Uccairnāgara-śākhā (senior to the famous Vajrī-śākhā by a generation) and apparently had before him a version of the *āgamas* which differed in a few details and dogmatic particulars from the *āgamas* of the Vajrī-śākhā inherited by the Śvetāmbaras. While Umāsvāti appears to have flourished in the middle of the fourth century AD, the Śvetāmbara sect at that time was still in its infancy. Its prevalence, moreover, was restricted to Lāa (southern Gujarat) and eastern Saurāṣra, which together represent the provenance of its origin and early base in western India. Umāsvāti could not have belonged to this sect because he refers only to (a single) *vastra* (not *vastrāṇi*) and (a single) *pātra* (not *pātrāṇi*) in his *bhāṣya*. Also, the Śvetāmbara sect originated from the sedentary *caityavāsī* abbots and monks, and was not created by the itinerant/mendicant friars of the main stream *alpacela* Nirgrantha order in north India to which Umāsvāti belonged. Also, there are some divergencies in dogmatic

details and doctrinal deviations in his *bhāṣya* when compared to the corresponding ones of the version of the Canon of the Vajrī-śākhā fixed at the Mathurā Synod I (c. AD 363) and collated in Valabhī at the Synod II there (AD 503) with the earlier version fixed there at Synod I in the fourth century AD Predictably, the version used by Umāsvāti, which reflects a different tradition on some points, may have been followed by his Uccairnāgara-śākhā which he, in turn, had followed in c. AD 350, a date which plausibly antedated the Mathurā Synod. (In any case, there is no clear evidence that the friars of the Uccairnāgara-śākhā were also present at the Mathurā Council presided over by Ārya Skandila of the Vajrī-śākhā.)

7. A few of his *sūtras* in the *Tattvārthādhigama* go against the Digambara belief, such as 12 instead 16 *kalpas,* the five types of Nirgrantha friars, nudity as *parīṣaha* instead of an obligatory monastic discipline, '11 *parīṣahas* for a Jina' (which, moreover, did not include nudity even when Jina is believed to follow *acelakya* etc., etc. Earlier scholars like Pt. Sukhlal Sanghvi (1929, 1940), H. R. Kapadia (1926, 1930), Sāgarānanda Sūri (1935), and Pt. Nathooram Premi (1956) have already called attention to some of these unconformities in the *Sūtra*-text with the Digambara dogmatic positions and ideology. There are of course several more points to which, on the basis of the observations particularly of Sāgarānanda Sūri, I have referred to in my aforenoted paper being published in the *Nirgrantha* 3. And, what is more, there are no *sūtras* which hold the Digambara dogmatic positions such as *mokṣa* is possible only for male sex, and a friar who remains nude.
8. Unlike the Digambara Sect, the Boika/Kṣapaṇaka (founded by the pontiff Ārya Śivabhūti, who brought about a schism in the main stream Nirgrantha church of north India, sometime in the second quarter of the second century AD) as well as apparently the latter sect's off-shoot, the Yāpanīya Saṅgha, located specifically in upper southern India, did recognize and followed the *āgamas* (of the pre-Mathurā Synod period, probably of the period of Ārya Phalgumitra as I had deduced from the study of the *sthavirāvalī* of the *Paryuṣaṇā-kalpa* some 15 years ago and casally had mentioned it some years ago to Shri Sagarmal Jain), unlike the Digambara sect. But both of these sects laid a strong stress on total nudity and absolute possession-less state, the conditions not reflected in the *Tattvārthādhigama-sūtra* or its *bhāṣya,* or in the *Praśamarati-prakaraṇa* either.

9. Such friars are portrayed on several of the pedestals of the Jina images of the Kuṣāṇa period (*c.* late second and third century AD) from Mathurā. They are not Yāpanīya as some scholars including late Dr. U.P. Shah thought and recently Dr. Padmanabh Jaini reaffirmed. (I forgo citing references here since I am discussing the whole problem in a separate long [review] paper.)
10. *Cf.* the *Tattvārthādhigama-sūtra,* pt. 2, chapts. II-X, *Ed.* Hīrālāl Rasikdās Kāpadiā, Sheth Devchand Lalbhai Jain Pustakoddhar Fund Series,
No. 76, Surat 1930, commentary on 7.10, p. 78.
11. '*Tūṅk nondh*' (Gujarātī), *Anusandhāna,* No. 5, Ahmedabad 1995, p. 63 (In the *Praśamarati-prakaraṇa,* however, Umāsvāti takes a little more lenient view:

    Yad-dravyopakaraṇa-bhakta-pāna-dehādhikārakaṁ śaucaṁ/ tad-bhavati bhāva-śaucānuparodhādyātnataḥ-kāryam//171//)
12. *Cf.* the discussions '*Umāsvāti-Ārya-Samudra-nāñ navaprāpta padyo viṣe*', (Guj.) Madhusudan Dhanki (M.A. Dhaky), *Anusandhāna* 5, Ahmedabad 1995, pp. 54-59; and ibid., '*Tuṅk Nondh*', *Śīlacandravijaya gaṇi, 'Vācaka Umāsvāti (?)-nuñ vadhu eka padya*', p. 63; also, Muni Dhurandharvijaya, '*Svādhyāya: Anusandhāna-nā Aṅko-no*', *Anusandhāna* 6, Ahmedabad 1996, p. 116; and rejoinder by Madhusudan Dhanki, *Carcāpatra* (1) *Anusandhāna* 7, Ahmedabad 1996, pp. 120–3.
13. It is clear that he preferred Sanskrit to Prakrit. And although he had fully utilized the Ardhamāgadhī canon in composing his major works, nowhere did he cite from the *āgamas* in his *bhāṣya* on the *Tattvārthādhigama-sūtra*. This significant point has a bearing on his orientation and reveals his innate and strong inclination toward Sanskrit.

    (Post Script: Dr. Padmanabha Jaini also made this observation in his paper he read at the Seminar.)
14. *Cf.* K. P. Mody, *Tattvārthādhigama-sūtra,* pt. 1, Calcutta S.1959/AD 1903, Appendix, p. 45: And *Tattvārthādhigama-sūtra,* pt. 1, SDLJPFS No. 67, ed. H.R. Kapadia, Surat 1926, 'Prastāvanā' (Sanskrit), p. 20.
15. Modi, 'Appendix D', p. 45; and Kapadia, TS, pt. 1, Surat 1926 '*Prastāvanā*', p. 19, *infra,* 3.
16. Modi, ibid., p. 44, and Kapadia, ibid., p. 20.

17. Śānti Sūri (p. 363) has cited a verse in *āryā* which, too, may be from Umāsvāti:

    Uktaṁ hi:

    Dadhi-madhu-ghṛtāṇya-pātre kṣiptāni yathā sunāśam upayānti/
    evam apātre dattāni kevalaṁ nāśam-upayānti//

    Could this verse be from the *Dānaprakaraṇa?* Some time in the second quarter of the 11th century, Surācārya, an abbatial Śvetāmbara monk (probably of the Nivṛtti kula), who resided in Aṇahillapattana, the capital of the Solaṅkīs of Gujarat, had composed a fine work entitled the *Dānādiprakaraṇa* (eds. Pt. Amrutlal M. Bhojak and Nagin J. Shah, L.D. Series No. 90, Ahmedabad 1983.). Was it inspired by Umāsvāti's *Dānapra-karaṇa*?

    Incidentally, I noticed that, whenever Śānti Sūri quotes in the name of 'Vācaka', he is, in most cases, quoting either from Umāsvāti or from Hārila (Harigupta) Vācaka (c. AD 475–529) as the style of composition characteristic of each of these two writers clearly demonstrate. There are of course a few, indeed very few, quotations from other *vācakas* (like Aśvasena, Siddhasena [different from Siddhasena Divākara]), and some unspecified authors, but his main sources of extraction are the works of the above referred to two authors. Hārila Vācaka's work, which was like the *Vairāgyaśataka* of Bhartṛhari (early fifth century AD), is lost and we today know about the quality and depth of his writing only through the quotations, available virtually (and exclusively) from a single work, namely Śānti Sūri's *Vṛtti.* (Very few quotations stylistically somewhat resembling his, but otherwise not ascribed to any author, not even to a *Vācaka,* are known to me but here any reference to these would be out of place.).

18. Kapadia, ibid., p. 22; Śānti, p. 190.

19. *Cf.* Kapadia, ibid., pp. 20-22. Also *cf.* Śānti Sūri's *Vṛtti,* p. 190. It seems that Kapadia got inspiration from Mody's Appendix D and added several other verses extracted from different sources where these were quoted as of 'Vācaka'. (Some of these stylistically, however, do not appear to be from Umāsvāti's writings.)

20. Since the end-*kārikās* of the *Tattvārthādhigama-sūtra* are in *anuṣubh* meter, it is likely that, at least a few verses in *anuṣubh* figuring as quotations in Śānti Sūri's *Vṛtti,* as of 'Vācaka', appear on stylistic grounds to be of Umāsvāti. I here select the following seven verses:

    Uktaṁ ca Vācakaiḥ:

Śīta-vātātapair-daṁśair-maśakaiś-cāpi kheditaḥ/
mā samyaktv-ādiṣu dhyānaṁ na samyak saṁvidhāsyati//

(Kapadia, 'Prastāvanā', p. 21; Śānti Sūri, p. 95. Could this verse belong to the *Dhyāna-prakaraṇa*?)

Also,

Uktaṁ ca Vācakaiḥ:

Maṅgalaiḥ kautukair-yogair-vidyā-mantraiśca-auṣadhaiḥ/
na śakyā maraṇāt-trātuṁ sêndrā devagaṇā api//
(Kapadia, p. 22; Śānti Sūri, p. 191)

And

Vācakenāpyuktaṁ:

Yad-rāga-doṣavad vākyaṁ tattvād-anyatra vartate/
sāvadyaṁ vāpi yat satyaṁ tat sarvam anṛtaṁ viduḥ//
(Kapadia, ibid.)

(Cited also by Siddhasenagaṇi in his commentary on 7.9 of the *Tattvārthādhigama-sūtra*, pt. 2, p. 75.)

Also see the following verses;

Uktaṁ hi:

Na pitā bhrātaraḥ putrāḥ na bhāryā na ca bāndhavāḥ/
na śaktāḥ maraṇāt-trātuṁ saktān saṁsāra-sāgare//
(Śānti Sūri, p. 399)

And

Tathā ca Vācakaḥ:

Carma-valkala-cīrāṇi kūrca-muṇḍa-jaā śikhā/
na vyapōhanti pāpāni śodhakau tu dayā-damau//
(Śānti Sūri, p. 292)

The undernoted verse, too, perhaps may be from some work of Umāsvāti:

Tathôktaṁ:

Anagāro munir-maunī sādhuḥ pravrajito vratī/
śramaṇaḥ kṣapaṇaś caiva yatiś caikārtha-vācakāḥ//
(Śānti Sūri, p. 18)

Now to some Āryā quotations:

Tathā ca Vācakaḥ:

Dhūrtānaikṛtikāḥ stabdhāḥ lubdhāḥ kārpāikāḥ śahāḥ/
vividhāṁ te prapadyante tiryag-yoniṁ duruttarām//
(Śānti Sūri, p. 281)

And

Tad-uktaṁ:

Āpāta-mātra madhurā vipāka-kaavo viṣôpamā viṣayāḥ/
Aviveki-janā- 'caritā viveki-jana-varjitāḥ pāpāḥ'//

(Śānti Sūri, p. 190)

Also

Tathā ca Vācakaḥ:

Śañcita-tapodhanānāṁ nityaṁ vrata-niyama-saṁyama-ratānāṁ/
utsava-bhūtaṃ manye maraṇam-anaparādha-vṛttīnām//

(Śānti Sūri, pp. 241–2)

And

Tathā caitad-anuvādi Vācakaḥ:

Na tuṣir-iha śatāj jantor na sahasrān na koitaḥ/
na rājyān naiva devatvam nendratvād-api vidyate//

(Śānti Sūri, p. 318)

And lastly a quotation from the *Uttarādhyayana cūrṇi* (c. late seventh century AD):

Na vṛttiṁ cintayet prājñaḥ dharmam evānucintayet/
janma-prabhṛti-bhūtānāṁ vṛttir-āyuśca kalpitam//

(*Śrīmanti Uttarādhyāyanāni,* Śri Ṛṣabhadevajī Keśarīmaljī Śvetāmbara Saṁsthā, Indore 1933, p. 150)

All these verses possess the glitter of the style of Umāsvāti.

21. I forego citing these in the present discussion.

22. 'Tattvārtha Studies III (Summary)', *Zeitschrift der Deutschen Morgenlän- dischen Gesellschaft* (ZDMG), Supplement III-2, Wiesbaden 1977, p. 804.

23. Since I am discussing these *saṅgrahaṇī* insertions in the *bhāṣya* in a separate paper, I shall not enlarge upon this point here. In the *bhāṣya* of the last two chapters (9 and 10) of the *Tattvārthādhigama,* they occur far more abundantly.

24. His *Tattvārthādhigama-sūtra* is the most often used source, and its very first *sūtra,* namely '*Samyag-darśana-jñāna-caritrāṇi mokṣa-mārgaḥ*' (1.1) is the most oft-quoted aphorism. (Subsequently, it also gave birth to the conceptual term '*tri-ratna*'.) The next one is '*Guṇa-paryāyavat dravyaṁ*' (5.37), and the third is '*Mūrchā-parigrahaḥ*' (7.12). (For the numerical order and location of the *sūtras,* I have

followed the text inherited by the Śvetāmbara sect.) The *Sūtra* and the *bhāṣya* quotations begin to appear in the Śvetāmbara commentaries etc. from *circa* the last quarter of the sixth century. (In the Digambara as well as the available Yāpanīya sources, those from the *Sūtra* alone appear and these, too, at a somewhat later date. However, one of the end-*kārikās* of the *Tattvārthādhigama-bhāṣya,* the eighth one, has been oftener quoted, particularly in several Śvetāmbara commentarial works, in fact also in the *Tattvārtha-vārtika* of Akalaṅka-deva.) Likewise, the *kārikās* of the *Praśamarati-prakaraṇa* also figure in good number in the Śvetāmbara āgamic and other commentaries from at least the last quarter of the seventh century. From that source, it may be called out that the following two *kārikās* were oft-quoted; the earliest, for instance in the *Uttarādhyayana-cūrṇi,* the *Sūtrakṛtāṅga-cūrṇi,* and the commentary on the *Viśeṣāvaśyaka-bhāṣya* by Koārya gaṇī (c. AD 700–725):

(i) *Naivāsti rājarājasya tat-sukhaṁ naiva devarājasya/*
yat-sukham-ihaiva sādhor-loka-vyāpāra rahitasya//128//

(ii) *Nirjita-mada-madanānāṁ vāk-kāya-mano-vikāra-rahitānāṁ/*
vinivṛtta-parāśānām-ih-aiva mokṣaḥ suvihitānām//238//

And Gandhahasti Siddhasena gaṇī as well as Haribhadra Sūri not only cited from the *Praśamarati* but also explicitly attributed its authorship to Umāsvāti in their respective commentaries on the *Tattvārthādhigama.* A few decades earlier to his *Tattvārthādhigama* commentary, Haribhadra Sūri cited a couple of *kārikās* (172, 175) also in his *Nandi-vṛtti* (c. AD 750). Also, Jayasiṁha Sūri of Kṛṣṇarṣi-gaccha in his *Dharmopadeśamālā-vivaraṇa* (AD 859) cites one *kārikā* (119) in the name of 'Vācaka-mukhya'. Subsequent writers, till the end of the Middle Ages, continue to quote from it. Haribhadra Sūri of Bṛhad-gaccha even commented upon this *prakaraṇa* in AD 1129 wherein he states to have consulted some earlier commentaries on that work.

25. While I have worked out a separate paper on this subject, I would here notice one significant fact deduced from two consecutive verses figuring there. These lead us to understand that Umāsvāti believed in the simultaneity (*yugpat* occurrence) of omnicognition (*kevalajñana*) and omni perception (*kevala-darśana*):

Tasya hi tasmin samaye kevalaṁ utpadyate gata-tamaskam/
jñānaṁ ca darśanaṁ-cāvaraṇa-dvaya-saṁkṣaya-cchuddhaṁ//

Citraṁ citrapaanibhaṁ trikāla-sahitaṁ tataḥ salokam-imam/

paśyati yugpat sarvaṁ sālokaṁ sarva-bhāvinam//12//

(*Cf.* H. R. Kapadia, *Tattvārthādhigamasūtra,* Pt. 2, Surat 1930, p. 275, *Sūtrabhāṣya* 9.39.)

The above-cited Āryās undoubtedly reveal that Umāsvāti was *yugpatvādi,* the first on record to so believe. Whether he himself intellected that way, or it was according to the āgamic tradition of the Uccarnāgara-śākhā, is hard at present to decide.

Incidentally, a part of the *bhāṣya* on the sūtra 1.31 has also been interpreted to mean that Umāsvāti was believer in *yugpatvāda.* (*Cf.* Suzuko Olira, A Study of *Tattvārthasūtra with Bhāṣya,* LDS 86, Ahmedabad, 1982, Chap. 3, pp.7, 79. Some years ago, during my discussion with Dr. Nagin Shah, I was given to understand that the passage in question does not yield the meaning Pt. Sukhlal Sanghavi (as well as Suzuko Ohira ha deduced.

The next luminary to believe in *yugpatvāda* was Siddhasena Divākara as evidenced by the undernoted two verses from his *dvātriṁśikās:*

Jagan-naika-āvasthaṁ yugpad-akhil-ānanta-viṣayaṁ
yad-etat-pratyakṣaṁ tava na ca bhavān kasyacid-api/

Anenaivācintya-prakṛti-rasa-diddhes-tu viduṣāṁ
samikṣyaitad-dvāraṁ tava-guṇa-kathotkā vayam-api//

—*Prathama Dvātriṁśikā,* 32

Also from one of his lost *Dvātriṁśikās:*

Evaṁ kalpita-bhedam-apratihataṁ sarvajñatā-lañchanaṁ
sarveṣāṁ tamasāṁ nihantṛ jagatām-ālokanaṁ śāsvataṁ/

nityaṁ paśyati budhyate ca yugapan-nānā-vidhāni prabhau
sthity-utpatti-vināśavanti vimalaṁ dravyāṇi te kevalam//

(Quoted in the Koārya gaṇī's *Ṭikā* (c. AD 700–725) on the *Viśeṣ-Āvaśyaka-bhāṣya* (c. 585–595) of Jinabhadra gaṇi: *Cf. Viśeṣāvaśyakabhaṣya* Pt. III, *Eds* Pt. Dalsukh Malvania and Pt. Becherdas J. Doshi, L.D. Series No. 21, Ahmedabad 1968, p. 741. It also figures in the commentary on the *Viśeṣa-Āvaśyaka-bhāṣya* (AD 1119) by Hemacandra Sūri of Harṣapurīya-gaccha, SYJG (35), V.N.S. 2439 (AD 1912), p. 1198). There it has been quoted in the name of 'stutikāra' (i.e. Siddhasena Divākara). Thus, these two non-Digambara authors believed, and indeed earlier in date than the Digambara authors and their works, in the *yugpatvāda.* And so did the dārśanic scholar Mallavādi (c. AD 550–600), a Śvetāmbara epistemologist as reported by Abhayadeva Sūri in his *Ṭikā* (c. AD

975–1000) on the *Sanmati-prakaraṇa* of Siddhasena Divākara. Siddhasena, in the next step of development, envisaged these two facets of omniscience as unitary and advocated the *ekopayogavāda*. (I forego citing the particulars on sources since not very directly relevant to the present paper.)

26. Beginning from Agastyasiṁha's *cūrṇi* (late 6th century AD) to the late medieval period, the scores of Śvetāmbara commentaries of various descriptions—*cūrṇis, vṛttis,* and *ṭīkās* (the last two in Sanskrit) etc. on the *āgamas* as well as those on the *dārśanika prakaraṇas,* continue quoting from Umāsvāti's *Sabhāṣya-Tattvārthādhigama-sūtra* and next from the *Praśamarati-prakaraṇa,* and to a lesser degree from his other compositions alluded to in this paper. The Digambara Church also quoted from its own version of the *Tattvārthādhigama* (the *Tattvārtha-sūtra*), and which it ascribes to an 'unknow' Nirgrantha *ācārya* (Devanandi, *c.* AD 635-680), or author unspecified (Akalaṅkadeva, *c.* mid 8th cent. AD), or to Gṛddhapicchācārya (Vīrasena AD 816, Vidyānanda AD 900-950, Pampa AD 941, Vādirāja AD 1025, Koppal Inscription AD 1060, Huṇasi Haḍagali Ins. AD 1098, and Jayasena twelfth century); or to Āryyadeva (Humbaca Ins. AD 1075), or to Umāsvāti *alias* Gṛddhapicchācārya (Śravaṇa Beḷagoḷa inscriptions beginning from AD 1115 or even to Umāsvāmī, early sixteenth century AD). The *Praśamarati-prakaraṇa* is nowhere mentioned in the Digambara literature but a quotation therefrom (of its *kārikā* 25) appears in the *Jayadhavalā* (*c.* AD 817) according to Pt. Nathooram Premi (but the date there he gives for it is the *Dhavalā-ṭīkā*): (*Vide his* 'Umāsvāti-kā sabhāṣya Tattvārtha', *Jaina Itihāsa aur Sāhitya* [Hindi], Bombay 1956, p. 526). The quotation under reference is as following:

   Krodhāt prīti-vināśaṁ mānād-vinayopaghātam-āpnoti/
   śāhyāt pratyaya-hāniḥ sarva-guṇa-vināśanaṁ lobhāt//25//

   (Vīrasena, in that context, simply prefixes the phrase 'Atropayogi ślokaḥ', mentioning neither the source, nor citing the author's name.)

   It is not clear whether Vīrasena used the original work of Umāsvāti, or is requoting from some Yāpanīya commentary before him in which it may have figured.

27. The greatest benefit of Umāsvāti's *Tattvārtha-sūtra* (Dig. version) (along with the *Sanmati-prakaraṇa* of Siddhasena) was taken by the pre-medieval and medieval learned writers of the Digambara sect who adroitly used the former's advancements and organizational

modes and ideas in the formulation of their dārśanic and post-dārśanic works. The Śvetāmbara sect, though using these works for extracting quotations, could hardly get out of the archaic and outmoded styles and the laborious and relatively unorganized (since stratified) dogmatic and scholastic content of the āgamic category. (Examples illustrating these differing trends are much too numerous to be illustrated here.)

28. Koṇḍakundācārya is a post-classical Jaina philosopher who used every advancement made in the classical and late classical age— by Umāsvāti, Siddhasena Divākara, Samantabhadra, and Pūjaya-pāda Devanandi—using as he did their paradigms and thoughts and went farther with the help of some of the tenets of the Sāṅkhya and the revivalist Vedānta systems of philosophy. (Conversely, the influence of his enormous application of the *niścayanaya* and of the *guṇa-paryāya* aspects of all *dravyas* (substances), etc. his new definitions of the known terms, his novel view of creating categories and viewing at the intrinsic nature of 'Self' is not discernible in any of the previous Jaina thinkers). No further progress had been done after his profound achievements. Unfortunately, in modern times, the essence of his metaphysics has been in part and in practice misunderstood and has largely led to and ended up in absolutist attitude (*ekāntavāda*), strongly tinged with hate and disrespect for other sects, and an air of superiority strongly reflecting the *māna-kaṣāya* loftier than any *mānastambha* ever erected or built.

29. While this can be clearly discerned, the detailed assessment and adequate verbalization of this fact is yet to be done.

30. Let us hope and see if the sectarian steadfastness and fundamentalist fanatical attitudes are given up, a condition that could allow us to work out the true and accurate history of Nirgranthism/Jainism. That can, then, permit its orderly phasewise unravelling instead of the current confused, and in some instances topsy-tervy situations with regard to the chronology of ths creeds' great pontiffs, their works, and their pervasive influences and consequences arising therefrom.

P.S. I am grateful to Shri Madhav N. Katti for reading through the transcription of the quoted Sanskrit verses into Roman script.

2

English Translations of the Tattvārthādhigamasūtra

COLETTE CAILLAT

Considering the importance of the value of the *Tattvārthādhigamasūtra* as proved by the impressive number of traditional commentaries, we might expect that many translations of this treatise into western languages might have been published. In fact the number of translations has been rather limited possibly for two main reasons:

1. Because of the difficulties inherited in the Sūtra literary genre, all such texts presuppose a perfect knowledge of the whole context,

   And this is valid especially in the case of *Tattvārthādhigamasūtra* which is an 'exposition' (*anuyoga*) that synthesizes virtually the entire Jaina doctrinal system into a mere 350 *sūtras*' (P.S. Jaini, *The Jaina Path of Purification*, 82, 1–3).

2. Because of the many technicalities (including the specialized vocabulary) which one encounters, and which constitute many stumbling blocks for those who are not familiar with Jainism.

   Even an eminent scholar like H. Jacobi considered the text impossible to understand thoroughly before the publication of a *bhāṣya*; even then he relied on other

commentaries and on several other treatises to prepare his German translation of the TS, quite a remarkable feat, published in two issues of the German Oriental Journal (ZDMG 60, 1906, 287–325 and 512–51). This is particularly remarkable because:

(a) It is both accurate and understandable (with the addition, it is true, of a limited number of explanatory notes).

(b) To a great extent, it succeeds in rendering the idiosyncrasies of the Sūtra–style.

But, whatever its considerable merits, there is little doubt that Jacobi's translation was not meant for the general public, but for relatively specialized readers, in particular for the Indologists.

Let me now turn to the English translations of the TS.

In 1920, the Central Jaina Publishing House, Arrah, published the English translation by J. L. Jaini, of 'what might be termed the '*Jaina Bible*', as they wrote in the foreword, as the second volume of the '*Sacred Books of the Jainas Series*'. It is very seriously planned, beginning with an historical introduction (pp. VII–XI), followed by (p. XII) by some lines on the 'Plan and Scope', and an 'Analysis of the contents of the TS' (pp. XIII–XIX). The translation of the 10 chapters of the treatise runs from p. 1 to 201. It is followed by an important 'Tabular view of the differences between the Digambara and Śvetāmbara versions of *Tattvārtha Sūtra'* (pp. 204–10), an Index (XXI–XXV) and three pages of *addenda* and *corrigenda* (XXVI–XXVIII). This was, undoubtedly, a praiseworthy beginning, but at present, the whole book would seem as if it were meant as a primer. For each *sūtra*, the volume first prints the text in Nāgari followed by an-often approximate-transliteration in Roman script, an English literal translation, and an explanation of the Sanskrit lexemes used in the text in successive order. Further topics that are deemed to be

of fundamental importance in the ancient Jaina sacred literature are detailed and commented upon (for example in chapter 1–20).

The recension here followed is the one that obtains among the Digambaras. But, having duly emphasized that the TS 'enjoys the distinction of being regarded as an authoritative work by all sections of the Jainas', the publishers have made no secret of the differences between the Digambara and the Śvetāmbara versions or even have made them easily accessible in the above mentioned tabular form.

As a matter of fact, such an ecumenical approach appears to have prevailed among all the editors and translators, who seem to have been keen to stress the fundamental unity of the Jaina doctrine, in spite of what Padmanabh S. Jaini called the 'predictable disagreement on such controversial matters as the nudity of the mendicants and the partaking of food by the Kevalin'. Having said this, P. S. Jaini continues – 'Even tradition has produced its own commentaries on the text; although these developed independently, they nevertheless present almost identical explications of the Jaina doctrine' (p. 82).

Among the commentaries, the Digambara *Sarvārthasiddhi* is generally regarded as elegant and praiseworthy. The English translation of the text, it will be remembered, by S. A. Jain, was published in 1960 under the title '*Reality*'. It naturally includes the translation of the *Tattvārthasūtra*; but as this was not the main purpose of the book, it will not be considered here; useful as it may have been at that time. This S. A. Jain's translation was evidently regarded as imperfect by scholars especially by those who were committed to the teaching of 'Jaina philosophy' in the Pāthasālas, monasteries and colleges (that were daily growing in number among both the Śvetāmbara and Digambara sects. At the same time 'the demand simultaneously arose for books on Jaina Philosophy written in vernacular languages following a modern style and such 'as are acceptable to both the sects', as

Pt. Sukhlalji puts it in the author's foreword to his book, which is entitled in its English translation as '*Pt. Sukhlalji's Commentary on the Tattvārthasūtra of Vācaka Umāsvāti*'. As we learn there, Pt. Sukhlalji in 1930, after various difficulties had been overcome, published his Gujarati commentary of the TS; the Hindi version followed in 1939, and a second edition of the later in 1951. This had been revised in collaboration with Pt. D. D. Malvania. This again, as stated by the author himself, at the initiative of Malvania has been translated into English by late K. K. Dixit and published in the L. D. Series 44 (1974).

As it stands, the Book, a volume of more than 550 pages, is an impressive piece of work, with an introduction of more than 100 pages (pp. 15–118), a section with hints for special study (pp. 119–24), an analytical table of contents (pp. 125–39), the Sanskrit text (following the Śvetāmbara recension, but provided with systematic critical notes that quotes especially the Digambara variants and commentaries (pp. 1–26).Then comes the English translation of Pt. Sukhlalji's commentary on the Sūtra (pp. 1–373), followed by an index of proper names (pp. 375–88) and an index of technical terms (pp. 381–425). The author's foreword clearly states his aim:

(a) Because he wished to supply the *Tattvārtha* text with a good exposition, he was therefore keen, he writes (p. 5 ff.), to make an impartial use of all available material connected with Jaina Philosophy (independently of any sectarian views);

(b) To satisfy the curiosity of the students both of the universities and of old style teaching, and so to retain the sectarian technical terminology but to analyse it by making it simple;

(c) To normally accept the reading of the aphorisms found in the *bhāṣya*; nevertheless, in case of important sectarian differences, to provide and translate the Digambara variant – in some very controversial cases, to try to decide what stands closer to the intention of the aphorist;

(d) To take into account the composition of the TS and the meaning, therefore, either to consider the sūtras individually or in a group; and

(e) To compare the Jaina technical terminology with the non-Jaina Philsophy.

Sukhlalji's book, therefore, should be taken for what it is meant to be: On the one hand an elaborate commentary, based on the tradition and on the other hand, a commentary aimed at providing to the modern reader an accurate understanding of the TS text and of its, inevitably obscure, Gujarati, Hindi and English translations.

The *mūla* text is translated literally but the translation is to be taken as a portion—an important one, no doubt of the overall project, not as an end *per se* – in fact it might be concluded that, in the author's view no translation into a modern idiom is possible, for the necessary background is generally missing, except for the expert.

The technical terms have, therefore, been kept, alongwith the proposed English translations. The volume is not meant for cursory or easy reading, it is a sort of textbook, a tool for students and scholars, and incentive to try and understand the *Tattvārtha* meaning.

As such, and especially revised as it has been, thanks to Pt. Malvania and Dixit, it has prompted several new studies and publications, it has proved invaluable for the 'inquisitive readers'. To quote Sukhlalji's words 'let them make use of it—as suits their inclination, as suits their understanding' (Foreword, p. 13).

In contradiction with the previously mentioned one, Professor Nathmal Tatia's English translation, that was planned to be published in the Sacred Literature Series of the International Sacred Literature Trust, is necessarily very different, as it is meant for readers most of whom have no knowledge of Jainism or even of Indian religions and philosophical schools. The reason being that the International Sacred Literature Trust

'was established to promote understanding and open discussion between and within faiths and to give voice in to-day's world to the wisdom that speaks across time and traditions' (p. vii). The main problem therefore was how to render into English the specific meaning of the Jaina technical terms and of the Sanskrit phraseology.

Concerning the term *sūtra* style, Professor Tatia appears to have considered it a feature that did not have to be primarily taken into account as far as the International Sacred Literature Series is concerned.

As a matter of fact, if by choosing this specific literary genre as well as the Sanskrit language, the Jainas of old wished to signal that they were ready to dispute with proponents of Brahmani-cal *darśanas,* this is of no importance for the common reader of our times, nor does it matter if the *sūtra* genre had a mnemonic function.

The main aim of the translator should be to make the *Tattvārthādhigamasūtra*—this brief synthesis of the entire Jaina doctrinal system—generally understood. Tatia accepts the challenge and succeeds. At the end of his introduction, he explains how he thought best to proceed (p. XXIII). It will be seen that the Sanskrit text of each *sūtra*, immediately followed by its English rendering, and further by a more or less synthetical commentary is printed *sūtra* after *sūtra*. Tatia explains that 'three main versions of The *Tattvārtha Sūtra* with commentaries have been used; *Svopajña bhāṣya, Svopajña bhāṣya-īka* and *Sarvārtha-sidhhi.* A single *sūtra* reading is given unless there is variation between the *SB / SBT* tradition and the *SS* tradition in which case the variant readings are given for the same *sūtra*.

As for the commentary this is a faithful representation of all the three commentaries with their differences properly noted. It will be observed that in this book, as well as in J. L. Jaini's and Pt. Sukhlal's the fundamental unity of the Jaina doctrine is underlined, though the differences opposing the two main sects are not concealed, but clearly mentioned and explained.

Concerning the Jaina technical terms, Professor Tatia writes, 'The English rendering of these terms was a difficult task, mainly because I had to find easy and simple equivalents for them without compromising their originality and depth. It was necessary to find a terminology that was unconventional but precise, simple but expressive.'

'My purpose in giving a simplified unconventional English rendering has been to promote a pleasant intimacy between the reader and the unfamiliar, sometimes strange, concepts of Jainism, in the hope that readers may draw something of value for themselves from it.'

As a matter of fact, Professor Tatia very well managed and succeeded in using plain English to render this highly technical philosophical work, replete with unexpressed teachings, and allusions.

Except for *Karman,* no Indian term features in the translation, where, sometimes, picturesque English equivalents happen to occur, e.g. even when it comes to the proper names of the four classes of gods (TS 4.7. ff). Though they are not quoted in the Sūtra itself, they are mentioned in the translator's commentary, to which they add a pleasant touch. At the same time the reader gains a better idea of the Jaina conception of the divine beings, when he meets with the ten 'mantrins' and eight 'forest - gods', viz. fiendish youths, serpentine youths, lighting youths, vulturine, fiery, stormy, thundering, oceanic, island youths, and guardians of the cardinal points (p. 98f).

The method of choice of the right English equivalent is undoubtedly a very difficult task. But the translator's work does not end there. He has to provide unobtrusive helps to the reader. In the present case, the latter is greatly helped by the clear and perfect lay-out of the whole work.

Each of the ten chapters is presented in a very detailed table of contents with references to the *S B / SBT* and *SS*. And some of the more important or tricky technicalities are further

explained in six appendices at the end of the book, e.g. on numbers in Jaina cosmology.

I have already mentioned the English glossary (with entries largely form the commentaries to the *sūtras*) and the index of substantial notes on the concepts.

May I add some personal after-thoughts. Professor Tatia's book is given as a translation and when I wrote a review, I treated it as such—The title page runs '*Tattvārthasūtra* of Umāswātī/ Umāswāmī with the combined commentaries of *SB/ṢBT* and *SS*, translated with an introduction by Nathmal Tatia'.

But the meaning of the Sūtra has to be understood, by the foreign reader, to this effect: The actual translation introduces complements, borrowed from the commentaries themselves, and therefore quite legitimate. Had they not been added, only scholars, what is more, only Jaina Sanskrit scholars, might have understood the text.

So, I think we have to admit that there are many stumbling blocks which a translator has to manage. The difficulty is being solved differently by the different would-be translators, according to the audience that they have in mind, whether the general reader or the more or less specialized scholar. Strictly speaking the translation of a technical Indian text into a modern western language is an almost impossible task. We can be thankful that, in the case of Umāsvāti we have two different approaches. In fact here we rejoin the theory of translator's (one of our modern concerns) that we modestly say that the aims of the translator ought to be:

- to understand the text thoroughly—in depth (not only the literal meaning of the words),
- to be understood by the reader.

Perhaps the ultimate goal would be that the reader is inspired to read the translated text in the original language.

3

The Yoga of Umāsvāti

N. M. Kansara

In his account of the fundamental vareity inflow (*āsrava*), in the beginning of the eighth chapter of his *Tattvārthādhigamasūtra*, Umāsvāti enumerates the causes of bondage: 'absence of right faith (*mithyātva*), absence of discipline (*avirati*), negligence (*pramāda*), passion (*kaṣāya*), activity (*yoga*)—these five are the causes of bondage'.[1] In his auto-commentary, Umāsvāti reminds us that he has already defined and elaborated about this '*yoga*',[2] and further adds that as regards these four causes of bondage, viz., absence of right faith, etc., the existence of the previous one in the series ensures the presence of the subsequent ones, but not *vice versa*.[3] In accordance with his reminder in his auto-commentary referred to above, we find that Umāsvāti has defined '*yoga*' in the course of his account of the nature of *āsrava* in the beginning of the sixth chapter of his *TAS*, thus: 'The activity of body, speech and mind is *yoga*'.[4] Explaining further this aphorism in his auto-commentary, Umāsvāti adds that this *yoga* is of three types in accordance with the fact that activity itself is of three types, viz., physical, oral and mental. And, each of these three types are of two sub-types, viz., auspicious and inauspicious.[5] Elaborating further, he adds that violence, theft, non-abstinence, etc., pertain to the physical aspect of activity which are inauspicious; censure, falsehood, rashness, wickedness, etc., pertain to the oral aspect of activity which are inauspicious; and, desire to betray or to

harm someone jealousy, indignation, etc., pertain to the mental activity which are inauspicious. Those that are contrary to these are auspicious.[6] And, in the next aphorism, Umāsvāti, reveals that this *yoga* is *āsrava*, i.e. inflow, and consequently the cause of bondage[7] of the soul in the cycle of birth and death in various bodies in the course of transmigratory state. This *yoga* of three types is called *āsrava* since it causes the ingress of auspicious as well as inauspicious activity, much like a stream through which water of a lake flows in and out.[8]

Pūjyapāda, in his *Sarvārthasiddhi,* alias *Tattvārtha-vṛtti,* while elucidating the term *yoga* according to the definition given by Umāsvāti, explains the term to mean 'vibration in the region of the self'.[9] Then, he classifies it in three types as physical activity (*kāya-yoga),* oral activity (*vāg-yoga)* and mental activity (*mano-yoga),* following Umāsvāti. But he explains these three types in his peculiar style. Thus, physical activity is the vibration in the region of the self with reference to the dependence of any of the physical class of seven types, such as the gross body, etc., when the subsidence-cum-destruction (*kṣayopaśama*) of the obstacles of exertion obtains.[10]

The oral or vocal activity is the vibration in the region of the Self directed towards the modifications of speech in the presence of the acquisition of inner speech brought about by the subsidence-cum-destruction of obstacles to exertion in the form of formation of ideas and syllables when the subsidence-cum-destruction of the obstacles of exertion obtains with dependence on the class of speech brought about by the emergence of the activity known by the name *śarīra* (body).[11] Mental activity is the vibration in the region of the Self, directed towards the modifications of the mind, dependent on the class of the mental external stimuli in the presence of the acquisition of the mind in the form of the subsidence-cum-destruction of the obstacles of internal exertion without the sense-organs.[12] Even when all the *karmas* are annihilated, there is *yoga* in the case of the omniscient-with-activity (*sa-yoga-kevalī*) in the form of the vibration in the

region of the Self depending on the three types of classes,[13] viz., body, speech and mind. This elucidation is rather very abstruse since it goes very deep into the internal formative forces that manifest at the concerned levels of body, speech and mind, and which involve the removal of karmic obstacles to the exertive propensities, known in the Jainistic terminology as subsidence-cum-destruction. This a highly accurate scientific description of the processes of the manifestation of activity at the concerned three levels.

Akalaṅkadeva, in his *Rājavārtika,* alias *Tattvārtha-vārtika,* has discussed this definition the *yoga* of Umāsvāti in word-great details bringing out the intrinsic importance of each of the components in it. He points out to the many senses of the word *karma* in the definition, and asserts that it means activity in the present context, since other meanings do not fit in here.[14] Then, he rules out a reference to merit and demerit in the case of activity here, since it is referred to in the succeeding aphorisms.[15] Further, he reveals that activity (*karma*) involves the consideration of the desire in so far as there are possibilities of the presence of many means, such as the doer or agent, etc., to determine the particular type of activity.[16]

Thus, activity or *karma* consists of many aspects such as subsidence-cum-destruction of the obstacles of the exertion and knowledge, modification of the Self, modifications of matter, and dependence on the idea behind its inclination, such as definitive or generic standpoint.[17] He justifies the threefold division of the types of activity on the basis of the modes,[18] since the modes and the corresponding Self are invariably concomitant. Then, he rules out the senses of meditation and collection of the term *yoga* in the present context, on the grounds that the topic of meditation is separately discussed later on[19] by Umāsvāti in his work, and that the activity is of each individual type.[20] By way of further justification of the meaning of the term *yoga*, Akalaṅkadeva clarifies that since the intention of Umāsvāti here is to discuss

the topic of ingress (*āsrava*), he has referred to the three types of activity by this term.[21] And, he has also propounded that while a *sa-yoga-kevalin* may have *yoga*, it is not possible in the case of a *a-yoga-kevalin,* since in the case of the latter the vibrations in the regions of the activity-modified Self which depend on the three classes of body, speech and mind, in the case of the former, do not depend on them in the case of the latter.[22]

Vidyānandi-svāmi has elaborated on the topic of the connection of activity with reference to *sayoga-kevalin, ayoga-kevalin,* and *siddhas,* in his *Tattvārtha-śloka-vārtika* on this aphorism defining the term *yoga*. Thus, since soul is endowed with activity, it is but consequent that physical activity should arise. The physical type of activity is due to the vibrations of the Self dependent on regions connected with bodily aspects. The oral type of activity is due to those dependent on regions connected with oral aspects. The mental type of activity is due to those dependent on regions concerned with mental aspects. None of these type of activity is possible in the case of an *ayoga-kevalin* as also a *siddha;* and one in whose case such an activity is found naturally proves to be a *sayoga-kevalin*.[23]

Following Akalaṅkadeva, the author of the *Tattvārtha-śloka-vārtika,* too, justifies the definition of the term *yoga* as activity on the three levels of body, speech and mind, on the ground of the context of the discussion being that of ingress (*āsrava*).[24] Further this *yoga* is called ingress (*āsrava*) since it is the cause of the inward flow of activity into the soul.[25]

Now, let us see how Pt. Sukhlalji has incorporated these gradual clarifications and elaborations of Umāsvāti's of definition of *yoga*. The activity of the form of vibration of the constituent-units of a soul which results in a *kṣayopaśama* or *kṣaya* of the *vīryāntarāya-karma* and which proceeds on the basis of *pudgalas* is called *yoga*. That *yoga* which proceeds on the basis of the *pudgalas* belonging to the physical groupings that go to constitute a body of the *audārika* type or the like is the *yoga* pertaining to the body. The vibrations of the constituent-units

of a soul that is on the point of undergoing a transformation of the form speech, and which occurs when the internal speech has been acquired as result of a *kṣayopaśama* of the *karmas* like *mati-jñānāvaraṇa, akṣara-śrutāvaraṇa,* etc., and which proceeds on the basis of the physical groupings that go to constitute speech, is the *yoga* pertaining to speech. The vibrations of the constituent-units of a soul that is on the points of undergoing a transformation of the form of *manas* and which occurs when there has been an acquisition of internal *manas* of the form of a *kṣayopaśama* of the *no-indriya matijñānāvaraṇa karma* and which proceeds on the basis of the physical groupings that go to constitute a *manas*, is the *yoga* pertaining to *manas*. The reason why *yoga* is called *āsrava* or inflow is that it is through *yoga*(activity) that the physical groupings which go to constitute *karma* flow into a souls, i.e. the activity gets associated with it in the form of *karma*.[26]

Umāsvāti has further clarified that the auspicious(*śubha*) *yoga* is the ingress in the case of good *karmas,* while the inauspicious(*aśubha*) *yoga* is the ingress in the case of evil karmas,[27] Pt. Sukhlalji has explained that the auspicious or inauspicious character of *yoga* depends on the auspicious or inauspicious character of the accompanying mental feeling; it does not depend on the auspicious or inauspicious character of the effect concerned, i.e. the karmic bondage. The *yoga* occurring at the time when there is mildness of the mental purturbance or passion is called auspicious, while that occurring at the time when there is acuteness of mental perturbance is called inauspicious. The statement pertaining to the auspiciouness or inauspiciousness are cause of bondage depending on the occasion. And, this karmic bondage is in respect of flavour (*anubhāga*). Thus, at the time of the intensity of the auspicious *yoga* it so happens that the proportion of the flavour characterizing good *karmas* is relatively greater, while the proportion of the flavour characterizing the evil *karmas* is relatively lesser. On the contrary, at the time of the intensity of the inauspicious *yoga* the proportion of flavour characterising the evil *karmas* is relatively greater than that

characterizing the good *karmas.* Thus, keeping in view what is predominant in the two cases, it has been maintained that the auspicious *yoga* is the cause of bondage in the case of good *karmas,* and the inauspicious *yoga* is the cause of bondage in the case of the evil *karmas.*[28]

Umāsvāti has pointed out that while the auspicious *yoga* is the cause of bondage (*āsrava*) in the case of good actions (*puṇya*), the inauspicious *yoga* is the cause of bondage in the case of evil actions (*pāpa*).[29] Further he states that the *yoga* on the part of a soul possessed of passion (*kaṣāya*) is the cause of bondage in the case of actions which bring about the downfall (*sāmparāyika*) of the soul, while that of a soul devoid of passion (*a-kaṣāya*) is the cause of bondage in the case of actions which bring about immediate release (*īryāpatha*) of the soul.[30] It seems thus that according to Umāsvāti both types of *yoga* is the cause of bondage, and the vital factor in both which differentiates them is the difference of mental attitude of the *yogī,* i.e. the doer of the actions.

It seems this *yoga* of Umāsvāti can be traced back to the Vedas and the *Āgamas* of both the Nāthayogins and the Jains. Thus, in the *Ṛgveda* the *yoga* is said to be that entity in the absence of which no sacrifice of a wise can ever become successful;[31] it is used in the sense of a particular combination of circumstances, too, when the seer Ājigarti Śunaḥśepa declares that he invokes Indra for friendship during all calamities.[32] Thus, the word *yoga* here generally conveys a sense connected with the act of combining or joining. With the Nāthayogins and Hahayogins, the term *yoga* denotes various physical, mantric and mental practices, directed towards joining the mind with the rhythm of nature, with the rhythm of respiration, with the inner subtle involuntary physical, and mental activities, with a view to bring them in harmony and one-pointedness; thus combining the mind with the Self.

Umāsvāti has again referred to this three-type of *yoga* in connection with the four types of *śukla-dhyānas,* viz., *pṛthaktva-*

vitarka, ekatvavitarka, sūkṣmakriyāpratipātin and *vyuparatakriyānivṛtti*. Thus, he says that these *śukla-dhyānas* are respectively performed by the one who possesses all the three *yogas*; by the one who possesses any of the three *yogas*; by the one who possesses the bodily *yoga* and by the one who possesses no *yoga* whatsoever.[33] As Pt. Sukhlalji has pointed out, the statement as to the persons authorized to perform the *śukla-dhyāna* in question has been made here from two points of view, viz., from the standpoints of the *guṇasthāna*, i.e. graduated stage of spiritual progress, and from that of the *yoga*. From the point of view of *yoga* only the one who possesses all the three *yogas* is authorized to perform the first of the four subtypes of *śukla-dhyāna;* one who possesses any one of the three *yogas*, i.e. those pertaining to body, speech and mind, is authorized to perform the second subtype of *śukla-dhyāna;* only one who possesses the bodily *yoga* is authorized to perform the third sub-type of *śukla-dhyāna* while only the one who is devoid of all *yoga* whatsoever is authorized to perform the fourth subtype of *śukla-dhyāna*.[34]

It should be noted that Umāsvāti has inherited this concept of *yoga* from the Jaina canonical works, like the *Uttarādhyayanasūtra*[35] and the *Samavāyāṅgasūtra*.[36] The delusion, passion, and *yoga* stand out the most among them because non-control (*avirati*) and inadvertence (*pramāda*) emerge from passions (*kaṣāyas*). It may be noted here that the term '*āsrava*' is synonymous with the state of mind imbued with *yoga*. *Āsrava* emanates from these yogic activities of body, speech and mind, and their suppression begets *saṁvara*, which ultimately leads to salvation.[37]

A new turn to the traditional concept of Jaina *yoga* was given by the famous Haribhadrasūri alias Yākinīputra (eighth century AD) in that he brought it to the line of Patanjali's *Yoga-sūtras,* while at the same time retaining a part of its traditional aspect, particularly the auspicious one as an essential complimentary to it. And, he redefined *yoga* as the religious practice paving one's path to liberation.

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2. ibid., Umāsvāti-bhāṣya (U.Bh.): Yogas trividhaḥ pūrvoktaḥ.
3. ibid., *Eṣāṁ mithyā-darśanādīnāṁ bandha-hetūnāṁ pūrvasmin pūrvasmin sati niyatam uttareṣāṁ bhāvaḥ/ Uttarābhāve tu purveṣām aniyamaḥ.*
4. *TAS,* 6.1: *Kāya-vāṅ-manaḥkarma yogah.*
5. *U.Bh.* on *TAS,* 6.1: *Kāyikaṁ karma vācikaṁ karma mānasaṁ karma ity- eṣa trividho yogo bhavati/ sa ekaśo dvividhaḥ/ śubhāśubhaśca.*
6. ibid., *Tatrāśubho hiṁsāsteyābrahmādīni kāyikaḥ/ sāvadyānṛta-paruṣapaiśunyādīni vācikaḥ/ abhidhyāvyāpāderṣyāsūyādīni mānasaḥ/ ato viparītaḥ śubha iti.*
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8. *U.Bh.* on *TAS,* 6.2: *Sa eṣa trividho'pi yoga āsrava-sañjno bhavati, śubhāśubhayoḥ karmaṇorāsravaṇād āsravaḥ.*
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10. ibid., *Viryāntarāya-kṣayopaśama-sadbhāve sati audārikādi-saptavidha-vargānyatamālambanāpekṣayā ātmapradeśa-parispandaḥ kāya-yogaḥ.*
11. ibid., *Śarīra-nāmakarmodayāpādita-vāg-vargaṇālambane sati vīryāntarāyamatyakṣarādyāvaraṇa-kṣayopaśamāpāditā-bhyantara-vāglabdhisānnidhye vāk-pariṇāmābhimukhasyātmanaḥ pradeśa-parispando vāg-yogaḥ.*
12. ibid., Ābhyantara-vīryāntarāyat mano indriyāvaraṇa-kṣayopaśamātmaka-manolabdhi-sannidhāne bāhyanimitta-mano-vargaṇālambane ca sati manaḥpariṇāmābhimukhasyātmanaḥ pradeśa-parispando mano-yogaḥ.
13. ibid., *Kṣaye'pi trividha-vargaṇāpekṣaḥ sayoga-kevalina ātma-pradeśa-parispando yogo veditavyaḥ.*
14. *Rājavārtika* alias *Tattvārtha-vārtika* of Bhaa Akalaṅkadeva, ed. Pt. Mahendra Kumar Jain, Bhāratiya Jñānapītha, Kashi, 1957. Part II, (*Raj. Var.*) on *TAS* 6.1: *Karma-śabdasyānekārthatve kriyāvācino grahaṇam, ihānyasyāsambhavāt/3/.*
15. ibid., *Nāpi puṇyāpuṇyalakṣaṇam, uttarasūtrasya sāmarthyāt/5/.*

16. ibid., *Kartrādisādhāneṣvicchāto viśeṣādhyavasāyaḥ/7/.*
17. *Rājavārtika* alias *Tattvārtha-vārtika* of Bhaa Akalaṅkadeva, *Viryāntarāya-Jñānāvaraṇa-kṣayakṣayopaśamāpekṣeṇa ātmānātma-pariṇāmaḥ pudgalena ca svapariṇāmaḥ vyatyayena ca niścayavyavahāranayāpekṣayā kriyata iti karma.6.1.7.*
18. ibid., *6.1.9 Ātmanaḥ ekatve' pi paryāyabhedāt yogasya bhedo jñeyaḥ.*
19. ibid., 6.1.12 *Dhyānaṁ yoga iti cet; nah, tasya vakṣyamāṇatvāt.*
20. ibid., 6.1.13 *Samudāye yogavyapadeśa-prasaṅga iti cet; nah, pratyekaṁ vākyaparisamāpteḥ.*
21. ibid., 6.1.12 *Ihāsravapratipādanārthatvāt trividhakriyā yoga ityucyate.*
22. ibid., 1.1.10 *Kriyāpariṇāmina ātmanastrividha-vargaṇālambanāpekṣaḥ pradeśaparispandaḥ sayogakevalino yogavidhirvidhīyate, tadālambanā-bhāvāt uttareṣāṁ yogavidhirnāsti.*
23. *Tattvārtha-ślokavārtikam* of Vidyānandasvāmi (*T.Ślv.*), (Sanskrit) ed. Pt. Manoharlal, Jaina Grantha Uddhāraka Kāryālaya, Mumbai, 1918, on 6.1: *Kāyādi-vargaṇā-'laṁba-pradeśa-spandanaṁ hi yat/ Yuktaṁ kāyādi-karmāsya sakriyatva-prasiddhitaḥ//2//... Na ca tasyāyogakevalini siddheṣu ca prasaktis teṣāṁ pradeśa-parispandā-bhāvāt/ ... Yasya tu pradeśa-spandaḥ syat sa tathā prasiddho yathā sayoga iti yuktiḥ/.*
24. ibid., *Athāsravaṁ vinirdeṣukāmaḥ prāgātmano'ñjasā/ Kāya-vāṅmanasāṁ karma yogo'stītyāha karmaṇām//1//.*
25. ibid., on 6.2: *Sa āsrava iha proktaḥ karmāgamana-kāraṇam/...//6.2.1//.*
26. Dixit, K.K., Pt. *Sukhlālji's Commentary on Tattvārtha Sūtra of Vācaka Umāsvāti,* L.D. Series No.44, L. D. Institute of Indology, Ahmedabad, 1974, pp. 229–30.
27. *TAS.,* 6.3-4: *Śubhaḥ puṇyasya//3// Aśubhaḥ pāpasya//4//.*
28. Dixit, K.K., op. cit., pp. 31-232.
29. TAS., 6.2–4: *Sa āsravaḥ//2//*: see supra ft. nt. 27.
30. ibid., 6.5: *Sakaṣāyākaṣāyayoḥ sāmparāyikaryyāpathayoḥ/.*
31. R.V., 1.18.7: *Yasmād ṛte na sidhyati yajño vipaścitas cana/ Sa dhīnām yogam invati//.*
32. TAS., 9.42 (*Auto-comm.*): *Tad etaccaturvidhaṁ śukla-dhyānaṁ tri-yogasya kāyayogasyāyogasya yathāsaṁkhyaṁ bhavati/ Tatra triyogānāṁ pṛthaktva-vitarkam, aikānyatama-yogānām ekatva-vitarkaṁ kāyayogānāṁ sūkṣma-kriyām, apratimātma-yogānāṁ vyuparata-kriyānivṛttīti/.*

33. ibid., 1.30.7: Yoge yoge tavastaraṁ vāje vāje havāmahe/ Sakhāya indram ūtaye//.

34. Dixit, K.K., op. cit., pp. 353–54.

35. *Sthānāṅgasūtra,* 1.3.6: *Tivihe joga paṇṇatte jaṁ jahā-manajoge, vai-joge, kāya-joge.*

36. *Samavāyāṅgasūtra, Samavāya* 5: *Paṁca āsavadārā paṇṇattā taṁ jahā-micchattaṁ, avirai, pamāyā, kasāyā, jogā.*

37. Shastri, Suvrata Muni, *Jaina Yoga,* Nirmal Publications, Delhi, 1995, pp. 6–7, Dige, Dr. Arhaddas Bamdoba, *Jaina Yoga kā Ālocanātmaka Adhyayana*, Sohanlal Jain Dharma Pracharaka Samiti, Amritsar, 1981, p. 56.

4

Umāsvāti on the Quality of *Sukha*

Padmanabh S. Jaini

Umāsvāti begins and ends his *Tattvārthādhigama-Bhāṣya* (also called *Svopajña-Bhāṣya* by Śvetāmbaras[1])—henceforth called *Bhāṣya*—on the *Tattvārthasūtra* with several verses, which emphasize the goal of *mokṣa* as the absence of *karmas* and *kleśas*, which can be described as the end of suffering (*duḥkha-kṣaya*). In his concluding verses, called *saṃkṣepa-ślokas*, there are as many as eleven verses that talk about spiritual bliss (*sukha*) (that is, complete happiness), present in the state of a liberated soul (*siddha*). There, he asserts that this *sukha* is called *avyābādha* by the sages. This seems to be a technical term, not found in Monier-Williams Dictionary. But the word *vyābādha* does appear and it means 'to hurt' or 'to injure', so *avyābādha* could be translated as 'a state free from injury [produced by karmic matter]'. When asked by a questioner as to how a being who has no body whatsoever and who has destroyed all eight karmas can have *sukha* at all. Umāsvāti explains, 'In the world, the word *sukha* is employed in four different meanings. When someone says, "Fire is happiness or wind is happiness", he is talking about the quality of the objects (*viṣaya*). When a person in the absence of a particular pain thinks he is happy, then he is using it in the sense of freedom from pain. When a person enjoys pleasures

as a result of meritorious actions of the past, then that is called the fruit (*vipāka*), to which the name *sukha* is given. But the best and the foremost of these is in the state of emancipation, where there is a unique *sukha* associated with the emancipation from all karmas and all passions. This *sukha* is incomparable as there is no object in this entire world with which it can be compared. Therefore, in the absence of ordinary perception and a viable inference that can be drawn from such perception, the presence of such *sukha* has to be taken on the authority of the words of the Arhats, who indeed have direct perception of such *sukha*. It cannot be known merely through examination by those who are less than omniscient.'[2] Umāsvāti unfortunately does not cite even a single passage from the canons but concludes his *bhāṣya* with the benediction that *mokṣa* can be attained by a person who follows the path laid down in his work and will undoubtedly attain that *sukha* which is *avyābādha*. However, this word indeed does occur several times in the canons.

The most informative discussion related to *avyābādha* is found in a conversation between Mahāvīra and the Brahmin Somila in *Viyāhapaññatti (Bhagavatī)* 18.10.4.[3] He approaches Mahāvīra, having greeted him in the appropriate way by formally inquiring about whether he is 'making spiritual progress' (*jattā te bhaṃte*) and whether he is 'unpurturbed by his sense organs' (*javaṇijjaṃ*), he makes a further query, whether there is *avvābāha* for him. Mahāvīra assents to all of them (*jattā vi me, javaṇijjaṃ pi me, avvābāhaṃ pi me*). But Somila inquires further about the sense in which there is *avvābāhaṃ* for him, to which Mahāvīra replies, 'O Somila, in the sense of the suppressing of corporeal deficiencies, viz. of various kinds of diseases caused by a complication in winds, bile, and phlegm'.[4] This episode emphasizes the fact that at least here in the Āgama the term *avyābādha* was not used for spiritual bliss of the *siddha* but for the (temporary) freedom from corporeal afflictions.

Umāsvāti's use of the term *avyābādha* to describe *sukha* in the state of the *siddha* leaves many questions unanswered. *Avyābādha* is a negative term signifying merely the end of afflictions that the soul was subject to during the state of karmic bondage in *saṃsāra*. The title of another work of his called *Praśmarati-prakaraṇa* (*A Treatise on Delight in Spiritual Calm*) might lead one to anticipate a more positive meaning for the word *sukha*. Even so, in his concluding verses on that treatise, he repeats the adjectives found in the *Bhāṣya*, namely *anupama* and *avyābādha*, and adds that such a soul is characterized by *kevala-samyaktva* and infinite *jñāna* and *darśana*, three qualities that are *kṣāyika bhāvas*, which were attained while the soul was still in the state of embodiment (i.e. a kevalin). The quality of *sukha* thus seems to manifest only when corporeal bondage has ended, as he says, 'Physical and mental suffering happens because of the activities of the body. In the absence of the body, etc., there is also the absence of such suffering and thus is established the bliss of the *siddha*'.[5] Here again, *sukha* is explained in negative terms, as freedom from suffering, a paraphrase for the word *avyābādha*.

It should be noted that the *saṃkṣepa-ślokas* attributed to Umāsvāti seem to have been accepted by the Digambara author Akalaṅka in his *Tattvārtha-Vārttika* (known as *Rājavārttika*) as he quotes some of the above verses pertaining to *sukha* with the words '*uktaṃ ca*' without referring to his source.[6] This is of great significance since it demonstrates that there was no dispute among Jains on the nature of the *siddha* and the quality of *sukha* in that stage. Umāsvāti's admonition that the presence of such an indescribable quality in the *siddha* should be accepted on the authority of the scriptures (*āgama-pramāṇa*), cannot be lightly set aside. It might, therefore, be considered somewhat pre- sumptuous for anyone to probe into the nature of this quality called *sukha* and to determine if it is present in any form in the embodied kevalin (i.e. an Arhat) and if it were to exist in the

kevalin, to ascertain which karma would be the adversary of that particular quality of the soul.

Given Umāsvāti's emphasis on *avyābādha-sukha* in the *bhāṣya* as the goal of spiritual life, it is rather surprising that the word *sukha* is not used in this sense even once in the *Tattvārtha-sūtra* itself. There are three places where the word *sukha* appears in the *Tattvārtha Sūtra*. The first is at IV. 21, where certain gods are said to be more endowed with happiness (*sukha*) and lustre (*dyuti*), than other gods. The second is at V. 20, where the word *sukha* is mentioned together with *duḥkha*, *jīvita*, and *maraṇa*, as functions of matter relative to the *jīva*. The third appears in VII. 32, where it is one of the *aticāras* of a person who takes *sallekhanā*. In the *bhāṣya*, the word is used in connection with the statement on sūtra II. 45 (*nirupabhogam antyam*) that *sukha* and *duḥkha* are not experienced in the *kārmaṇa śarīra*.[7] As for the word *avyābādha*, it too does not appear anywhere in the *Sūtra* in this context but is the name of a heaven, as in IV. 26.

The other major Digambara commentary on the *Tattvārtha-sūtra*, namely the *Sarvārthasiddhi* of Pūjyapāda, which predates Akalaṅka's work, does not have any preliminary or concluding verses. But in the commentary on the very first sūtra, Pūjyapāda defines *mokṣa* as a state in which a soul is free from all embodiment and in which it has attained perfection of its innate qualities (namely, knowledge, etc.) and the highest form of *sukha*, which he also describes as *avyābādha* in almost the same words as found in the *bhāṣya*.[8] Yet there are several passages in Pūjyapāda's commentary as well as in Akalaṅka's *vārttika* that suggest that this particular *sukha* can be more positively characterized and can also be attributed to the *kevalin* (i.e., Arhat), who has destroyed the four main *ghātiyā karmas* and has thus become an omniscient being. He is still subject to the effects of the four remaining karmas, namely, *nāma*, *gotra*, and *āyu*, which together are responsible for his continued state of embodiment and longevity, as well as the effects of *vedanīya*

karma, which would account for pleasant (*sātā*) and painful (*asātā*) feelings (*vedanā*), respectively.

Discussing the *kṣāyika-bhāvas*, or the innate qualities of the soul realized by the kevalin through the destruction of the four ghātiyā karmas, Pūjyapāda in his commentary on sūtra II. 4, enumerates the following nine guṇas: *kevala-jñāna* and *kevala-darśana* with the destruction of the *jñānāvaraṇa* and *darśanā-varaṇa-karmas*, *kṣāyika-samyaktva* and *kṣāyika-cāritra* through the destruction of *darśana-mohanīya* and *cāritra-mohanīya* karmas (the two varieties of *mohanīya karma*). Then there are the five qualities of the soul that are attained by the destruction of the five varieties of the *antarāya karmas*.[9] The latter are of some relevance to our discussion of the *sukha* of the kevalin and hence may be described in some detail.

The first is called *kṣāyika-dāna*, which gives infinite ability to give protection (*abhaya*) against the sorrows of *saṃsāra* to beings through his preaching. Through the destruction of *lābhān-tarāya karma* (which occurs along with the attainment of *kevala-jñāna*) the kevalin gains (*lābha*) the ability of not depending on food by morsel for his sustenance. Instead, his body is nourished by extremely auspicious, subtle, and infinite matter—a variety of *nokarma-vargaṇā*—that cannot be absorbed by any human being prior to this state. This matter is automatically absorbed by the kevalin's entire body for the duration of that life. He is said to attain infinite satisfaction (*bhoga*) and comfort (*upabhoga*) by the destruction of the corresponding antarāya karmas, as witnessed by the heavenly shower of flowers as well as the royal majesty of the assembly hall (*samavasaraṇa*), and so forth. And finally, with the destruction of *vīryāntarāya karma*, he attains infinite energy (*vīrya*), which is inseparable form omniscience (*sarvajñatva*).[10]

Given the general rule that the *kṣāyika bhāvas*, when once realized, are never lost, the question arises as to how to interpret the first four bhāvas, namely *dāna*, *lābha*, *bhoga*, and *upabhoga*

in the state of the *siddha*, who does not have a body. Pūjyapāda's response to this problem is illustrative of the Digambara way of interpreting the term *avyābādha*. To quote, 'In the siddhas, there [*dāna*, *lābha*, *bhoga*, and *upabhoga*] abide in the form of *avyābādha*, literally, freedom from affliction, which is characterized [in this context] by extreme spiritual bliss (*paramā-nanda*)'.[11]

As if he were anticipating a question as to how this quality of *sukha* functions there, Pūjyapāda states that it functions in the same way as the quality of infinite energy (*ananta-vīrya*) functions for the soul's omniscience, that is, it energizes the other qualities of the soul such as infinite knowledge.[12] The quality of energy that the Jainas talk about is not to be confused with the sort of infinite power (*ananta-śakti*) attributed to an omnipotent god in theistic schools. Rather, as I have observed elsewhere,[13] this functions as a sort of metaquality (i.e. situated behind or above), an abstract force that energizes, as it were, the very operation of the knowledge and perception qualities. In the worldly state, the kevalin had beneficence, gain, satisfaction, and comfort—in their most exalted form—as a result of the destruction of the adversary *antarāya karmas*. Since these four things are seen as conducive to happiness in an embodied state. Pūjyapāda seems to suggest that there is a metaquality similar to *vīrya* that can be called *sukha*, that is happiness or spiritual bliss, which should not be confused with worldly happiness.

What is understood in the worldly state as happiness and unhappiness (*sātā* and *asātā*) are not actually expressive of the true nature of the soul. Worldly happiness is past deeds realized as the fruition (*vipāka*) of *vedanīya karma* in the present. Being an *audayika-bhāva*, it would not be seen as desirable, even when it is pleasurable feelings (*sātā-vedanīya*) that are generated.[14] Beneficence, gain, satisfaction, and comfort, however, are not *audayika bhāvas*, that is, they are not the result of the maturing of any karma, as is *sātā* and *asātā vedanīya*. Rather, they manifest

as a quality of the soul by virtue of partial destruction and partial suppression (*kṣyopaśama*) of the various *antarāya karmas* in the pre-kevalin state. But at the time of attaining omniscience, these *antarāya karmas* are totally annihilated (*kṣaya*), yielding thereby the kind of happiness that we would ordinarily associate with beneficence, gain, satisfaction, and comfort. In the absence of a body, that is, in the state of the *siddha*, these worldly forms of happiness are no longer applicable. Instead they seem to be transformed into a single quality of infinite spiritual bliss (*paramānanda*).

Pūjyapāda's statements on the *sukha* of the *siddha*, terse as they are, shed a different light on the quality of *sukha* in the state of *mokṣa*. The infinite energy of the soul is here associated with not only the qualities of infinite knowledge and intuition (as is agreed by all Jaina schools) but also with infinite spiritual bliss (*sukha*). That this is a Digambara view is evident from the repetition of this very sentence in Akalaṅka's *vārttika* on this sūtra.[15] It is even doubtful if such a connection between the destruction of the first four varieties of *antarāya karma* and the emergence of *sukha* is a commonly held view among the Digambaras. Kundakunda, who may be considered to have some authoritative opinion on this matter, does not explicitly make such a connection in his discourse on a kevalin's attainment of spiritual bliss.

Raising a question as to how there could be knowledge and bliss in the absence of the mediation of senses for a kevalin, he says, by virtue of the fact that he has destroyed the four *ghātiyā karmas*, he has obtained infinite energy as well as infinite purity (*tejas*). The soul, no longer having use of the sense organs, transforms itself as knowledge and spiritual bliss (*ṇāṇaṃ sokkhaṃ ca pariṇamadi*).[16] Commenting on this, Amṛtacandra in his *Tattvapradīpikā-vṛtti* says, 'Such a soul, which has destroyed the *ghātiyā karmas* by the strength of its pure transformation brought about by the total destruction of the *antarāya karmas*,

jñāna and *darśanāvaraṇa karmas* and the host of the *mohanīyas*, becomes itself pure consciousness, freed from all defilements and thus is transformed by itself into knowledge that reflects both itself and all other knowables as well as bliss (*saukhyam*), which is characterized by freedom from doubt, perplexity, anguish and so forth (*anākulatā*). Therefore these two, viz., knowledge and spiritual bliss (*ānanda*) are the soul's own nature'.[17]

It is interesting that the word *ānanda* employed here is related to the purity of the soul primarily resulting from the destruction of all forms of *moha*, which can be a synonym for *ākulatā*. These two characteristics, namely, knowledge and bliss, are so interrelated that Kundakunda is even able to apply the method of pure non-conventional view (*śuddha niścaya-naya*), and proclaim further that the infinite knowledge of the kevalin is itself perfect bliss (*ṇāṇaṃ vimalaṃ suhaṃ iti egaṃtiyaṃ bhaṇiyaṃ*).[18] Commenting on this, Amṛtacandra elaborates further that an ordinary person's knowledge suffers from the limited ability to know each and every object only partially and only in a sequential order, confined as it is to the limited scope of the senses and the mind. This itself produces curiosity which is not free from perplexity and other such forms of suffering (*ākulatā*). For this reason, Amṛtacandra asserts that *kevalajñāna* itself, having gone beyond all curiosity, may be said to be identical with infinite bliss (*ataḥ sarvathā kevalaṃ sukham aikāntikam anumodanīyam*).[19] However, Jayasena, in keeping with his more moderate stance, points out that the bliss (*sukha*) of the kevalin, characterized as *anākula* as well as *paramānanda*, is no doubt distinct from *jñāna* since this quality has different name, a different characteristic, and a different purpose. Even so, from the *niścaya* viewpoint (in which differences are disregarded), perfect *sukha* may be said to be not distinct (*abhinna*) from infinite knowledge.[20]

It should be noted here that Kundakunda does not relate this infinite spiritual bliss with the body of the kevalin as Pūjyapāda does when the latter discusses the relationship between *ananta-sukha* and the destruction of *lābha-antarāya*, and so forth. Conversely, Pūjyapāda never mentions the bliss of the soul in the context of the kevalin but only bliss related to a body, for example, the automatic absorption of nourishment and so forth. He reserves the term *paramānanda* for the state of the *siddha*, albeit from the destruction of the *antarāya karmas*, and not necessarily only from the attainment of *ananta-jñāna* and *ananta-darśana*. Kundakunda perhaps does not regard this attribution of worldly happiness—allowing this to be the case in actuality—as of any consequence to the true nature of the *sukha* experienced by the kevalin even before attaining the *siddha* state. The perfection of bliss thus attained by the destruction of the *ghātiyā karmas* leads Kundakunda to the well-known Digambara position that the kevalin does not suffer from any bodily pain or pleasure.[21] Such a conclusion regarding the nature of the kevalin brings us face-to-face with the celebrated controversy between the Digambaras and the Śvetāmbaras over the nature of the kevalin. The Śvetāmbaras, as is well known, argue that because of the continued embodiment and the inevitable rise of the *sātā* and *asātā-vedanīya karmas* in the kevalin, the *sukha* described by the Digambaras as infinite bliss cannot become manifest until the kevalin becomes eternally free from embodiment and thus becomes a *siddha*.[22]

There is one more sūtra that specifies four qualities of the soul that are not destroyed at the final destruction of embodiment, i.e. at the attainment of siddhahood.[23] One would expect Umāsvāti to list all eight *guṇas*, which were respectively brought to perfection by the destruction of their corresponding adversary karmas. But only four are listed, namely *kevala-samyaktva*, *kevala-jñāna*, *kevala-darśana*, and *siddhatva*. The first, *kevala-samyaktva*—a term which appears only in this sūtra—is a

synonym for *kṣāyika samyaktva*, the *samyaktva* that is attained when the soul destroys *darśana-mohanīya* karma in the fourth *guṇasthāna*. However, this *kṣāyika samyaktva* is still accompanied by the other variety of *moha* called *cāritra-mohanīya*, which encompasses the varieties of *kaṣāyas* and *no-kaṣāyas*. Therefore, the *samyaktva* at this stage is defined by the qualities that become manifest with it, such as tranquility (*praśama*), compassion (*anukampā*), and so forth. At the kevalin stage, however, the same *smayaktva*, being accompanied by the purest conduct (*kṣāyika-cāritra*), becomes *kevala-samyaktva*. This is evident from Pūjyapāda's explanation of the term *samyagdarśana* in sūtra I, 2 where it is pointed out that in the *vītarāgas* (i.e., the kevalins), this *samyaktva* is 'only total purity of the soul' (*ātmaviśuddhi- mātram*).[24] The fact that sūtra X. 4 does not mention *kevala-cāritra* should probably be understood in light of this statment of Pūjyapāda. In the case of the kevalin, the purity attained by *samyaktva* is indistinguishable from the purity gained by *cāritra* and hence there would be no need to mention them separately. Knowledge (*jñāna*) and intuition (*darśana*), are the two aspects of consciousness (*caitanya*) that were never totally absent even in the state of bondage. They are now brought to perfection and will remain so forever.

As for the state of being liberated (*siddhatva*), it is hard to imagine that it is a separate *guṇa*. It is a name given to a state achieved by the destruction of all eight karmas whereby the soul accomplishes everything that was to be accomplished, a literal meaning of the word '*siddha*'. It is probably mentioned here as a separate *guṇa* as a device to eliminate any possibility of the pure soul's return to the state of bondage (*saṃsāra*). It can thus be compared to the Buddhist (*sarvāstivādin*) concept of the uncompounded (*asaṃskṛta*) *dharma* called *apratisaṃkhyā-nirodha*, which forestalls the regrouping of the *dharmas* of the Arhat, once *nirvāṇa* is attained.[25] What is conspicuously absent in this sūtra are *vīrya* and *sukha*, the two qualities that we have

discussed earlier in connection with the kevalin. Pūjyapāda's comment on their apparent exclusion from this sūtra is rather brief: 'If only these four qualities survive, would that not result in the exclusion of infinite energy and so forth?' 'That is not the case. There exists an invariable concommittance between ananta-*jñāna/darśana* and *ananta-vīrya*, and so forth. One who is deficient in energy will also have deficiency of knowledge. As for [infinite] *sukha*, it invariably accompanies [infinite] knowledge (*jñānamayatvāt ca sukhasya*)'.[26]

There is no elaboration on this sūtra (X. 4) in the *Bhāṣya*, nor is there any additional point made by Siddhasena in his *Bhāṣya-īkā* on it. However, at the end of his long *Bhāṣya* on X. 7, which deals with twelve varieties of approaches for discussing the nature of the siddhas in their previous state (for example, the time and place of their liberation and the gender of their body), Umāsvāti describes the attainment of siddhahood. 'Then by the destruction of *vedanīya*, *nāma*, *gotra*, and *āyu karmas* . . . the soul becomes pacified or at peace (*śāntaḥ*) like fire that has no more fuel left to burn.' The word *śānta* (at peace) in the *Bhāṣya* is probably a description of the *siddhatva* quality appearing in sūtra X. 4. This expression is not to however, as any novel quality realized by the soul at this stage; it merely signifies the end of the spiritual journey. This is evident from the concluding line of Umāsvāti: 'Such a soul, having gone beyond the happiness of *saṃsāra* attains the bliss of *nirvāṇa* (*śāntaḥ*), which is total, incomparable, eternal, and perfect'.[27]

Siddhasena glosses the word *śānta* (at X. 7) as *paramāhlādam upagataḥ*, that is 'has arrived at supreme joy.' The two expressions are probably not quite identical and this becomes clearer as one reads seven additional verses, which Siddhasena seems to be quoting from some unknown text. It is laid out in these verses that the soul that was an Arhat (*satkārārhaḥ*) now, having shed his final body, is at peace, established in himself. He has gone beyond birth, death, old age, and disease (*virug*,

vigadaḥ). These constitute *vyābādha* or extreme forms of afflictions. Due to the absence of these as well as because of his omniscience, he becomes now extremely happy (*bhavati parama-sukhī*).This is indeed the happiness free from afflictions (*avyābādhaṃ sukhaṃ hyetat*). Thus, such a soul is endowed with *kṣāyika-smayaktva, jñāna, darśana, vīrya,* and *siddhatva*, and also by the bliss that is beyond all dualities (*yuktaḥ...nirdvandvenāpi ca sukhena*).[28]

These verses, which emphasize the presence of disease (*roga*) in the stage of the Arhat and the absence of them in the state of the *siddha*, are expressive of the Śvetāmbara doctrine that total happiness (*ananta-sukha*) is not possible in the state of embodiment and hence even the *kevalin* cannot be equated with the *siddha* on this particular point. It is rather strange that in the passages quoted above, there is no mention of the destruction of *vedanīya karma*, the presence of which precludes the possibility of freedom from hunger, thirst, and the resulting diseases and so forth even to an omniscient being. But the expression '*avyābādha-sukha*' can be construed as pointing to the destruction of *vedanīya karma*. The same concept is probably to be seen in the expression '*nirdvandva*' applies to the *sukha* of the *siddha*. The *sukha* of *saṃsāra* is truly happiness mixed with unhappiness (*sātā* and *asātā* on account of *vedanīya karma*). However, when this karma is also destroyed together with those karmas (i.e., *nāma, gotra* and *āyu*) that sustain the body, the soul may be said to have gone beyond all dualities and variations forever, a state described by the term *avyābādha*.[29]

Yaśovijaya in his *Adhyātma-mata-parīkṣā* initiates a vigorous refutation of the Digambara position attributed to Kundakunda, specifically the three verses quoted above from the *Pravacana-sāra*. There is no dispute, he says, if it is maintained that with the destruction of the *jñānāvaraṇīya karma*, there is the destruction of the suffering (*duḥkha*) born of ignorance (*ajñāna*). But would it be proper to claim thereby that there is also the total destruction

of all forms of suffering? The kevalin has surely gained omniscience, but that does not mean the quality of *avyābādha* has been realized as well. As long as the two varieties of the *vedanīya karma* are coming into fruition (*vipākodaya*), it cannot be said that the totality of *duḥkha* has been brought to an end. Yaśovijaya presents his arguments in a syllogistic formula: it is not possible for the kevalin to have *sukha* of the *kṣāyika* nature because such *sukha* is attained only by the destruction of its adversary, *vedanīya karma*. In the kevalin, *vedanīya karma*, which is incompatible with *kṣāyika sukha*, is continuously coming to rise (*udaya*). Therefore, the *sukha* of the *kevalin* is not identical with that of the *siddha*.[30]

As for the Digambara, with the destruction (*kṣaya*) of *mohanīya*, the *vedanīya* itself is rendered powerless and hence the kevalin has realized *kṣāyika sukha*. Yaśovijaya contends that the scriptures enumerate eight (and not seven) karmas, which respectively obstruct eight qualities of the soul. He cites the following authority: 'With the destruction of *moha*, there is the realization of *kṣāyika samyaktva* and *cāritra*, while with the destruction of *vedanīya karma* and *antarāya karma*, *infinite sukha*, are realized, respectively.'[31] It is not proper therefore to declare the disappearance of one kind of *duḥka* (of *vedanīya*) on the ground that the other kind of *duḥkha* (born of *mohanīya*) has been eliminated![32]

Yaśovijaya also takes note of those who seem to voice a similar view on the authority of such Śvetāmbara texts as the *Āvaśyaka Niryukti*, verses 571 and 572, where it is said that for the Tīrthaṅkara, there is the rise of only the most exalted *sātā-vedanīya karma* and extremely slight rise of the painful (*asātā*) ones, similar to a mere drop of lemon juice in a large quantity of milk, and therefore it does not produce suffering.[33] He argues that it is not proper on the basis of this scripture to deny altogether an *asātā* to the Jina. In support of his argument he quotes the well-known rule from the *Tattvārthasūtra* that the

Jina is subject to eleven hardships (*parīṣahas*), which begin with hunger (*kṣut*), thirst (*pipāsā*), cold (*śīta*), heat (*uṣṇa*), and so forth. He disagrees with Pūjyapāda's interpretation of this sūtra that the presence of the *parīṣahas* in the Jina should be taken figuratively (*upacārataḥ*) because of the continued presence of the physical karmic matter known as *dravya vedanīya* karma similar to the expression 'the kevalin meditates (*dhyāna*)' even though the function of stopping all thought, which is the essence of meditation, does not actually exist in an omniscient being. He also rejects Pūjyapāda's alternative suggestion to amend the sūtra by adding the words '*na santi*' (they do not exist) because of the absence of feelings of hunger and so forth aided by *mohanīya*, on the grounds that each karma has its own distinct function and it is not proper to subsume one karma under another.[34] He reaffirms his doctrine that *vedanīya* is the true adversary karma of *kṣāyika-sukha*. He even contends that *avyābādha*, which often has been employed as a synonym for *sukha*, is actually a distinct quality, one that manifests when all eight karmas are destroyed and not any one particular karma.[35]

This brings us back to the problem raised earlier concerning the nature of *sukha* (in *mokṣa*) described as *avyābādha* by Umāsvāti. Kundakunda is convinced that omniscience and infinite energy are not compatible with any form of suffering and thus he seems almost to be appropriating the function of vedanīya karma for *mohanīya*. He then claims that with the destruction of *mohanīya*—invariably followed soon thereafter by the annihilation of the three remaining *ghātī karmas*—the kevalin attains infinite *sukha*. The problems rising from the continued embodiment of the kevalin seem to be solved by recourse to the device of an extraordinary variety of a most auspicious (*parama-śubha*) and subtle matter (*no-karma*) that automatically flows unhindered into the kevalin's body and thus sustains it to the end of his life. This operation, however, does not appear to be due to the end of the *mohanīya*. As was noted above, according to Pūjyapāda (who seems to be the earliest to articulate such a view)

this is the result of the destruction of *lābhāntarāya* karma. One would expect Kundakunda's commentators (Amṛtacandra and Jayasena) to raise questions concerning the difference between this *sukha* of the kevalin and that of the *siddha*. Presumably they would have denied the difference in the quality of *sukha* itself but might have maintained that there is *avyābādha* in addition to *sukha* in a *siddha*. For them, *vyābādha* of a kevalin is that kind of suffering which is inevitable in the presence of any feelings (*vedanā*) whatsoever, such as feelings of cold and heat (*śīta/uṣṇa*)—which incidentally unlike hunger and thirst are not disputed—and other forms of feelings generated by *sātā/asātā*, albeit in a conventional or metaphorical way (*upacāra*). They seem to separate *sukha* from the feelings (*vyābādha*) produced by *vedanīya* and see the latter as the opposite of *avyābādha*. They thus seem to be suggesting that throughout the state of *saṃsāra*, that is, the state of embodiment, *vedanīya* produces feelings only. Freedom from feelings (i.e. *avyābādha*) is attained only at the end of the fourteenth *guṇasthāna*, which culminates in siddhahood, when all embodiment must end forever.

For Yaśovijaya, who goes strictly by the laws of karmic operation, *vedanīya karma* is the chief adversary of the *sukha-guṇa*. Hence, *sātā* and *asātā*, the two modalities through which *vedanīya* is expressed, do not allow the full manifestation of *sukha*—total happiness—even in the case of the kevalin. The sight of an omniscient being free from all desires whatsoever, still wishing to obtain food—within the constraints of the mendicant rules—would appear to be an anomaly indeed. But the laws of karma are inscrutable, and Yaśovijaya, who speaks for the Śvetāmbaras, rejects of Digambara solution of a supermun-dane body (*parama-audārika-śarīra*) of a kevalin, freed from the needs of food.[36] In his quest for retaining the quality of *sukha* to be opposed solely by *vedanīya karma*, he is even willing to forego the adjective *avyābādha* ordinarily applied to that *sukha* as pointed out earlier. For him *avyābādha-guṇa* would simply be a synonym for the state of destruction of all karmas without having any specific content of its own.

These two positions although apparently at variance are not truly incompatible. *Vedanīya* indeed could be seen as the presence of feelings, such as we ordinarily associate with worldly pain and pleasure, but the term does not necessarily imply opposition to what Kundakunda calls the bliss attained by the destruction of the *ghātī karmas*, if the latter is conceived as not yet being free from all feelings. However, this quality of the soul would appear to be radically different from the other innate qualities such as knowledge (*jñāna*), intuition (*darśana*), and energy (*vīrya*).

It is a universally accepted Jaina doctrine that from beginningless times these three qualities have been obstructed in the sense of being covered (*āvṛta*) as it were, like a mirror is covered by a cloth or the moon is obscured by clouds. Just as the mirror or the moon has not lost the ability to reflect or shine by such obscuration, it is believed that the quality that we understand as knowledge or awareness (*jñāna*, and by extension its two concomitants, viz. *darśana* and *vīrya*), the chief characteristic of a sentient being, has never been totally obscured by its adversary matter called *jñānāvaraṇīya karma*. Even the tiniest being such as a *nigoda-jīva*—which has the least amount of this quality made manifest through only the sense of touch—is still believed to have a certain portion (maybe an nth part) of its infinite potential of knowledge, which must always remain free, unobscured by any karmic matter whatsoever, a portion aptly called '*nitya-udghāita-jñāna*'. It is argued that if even this minimum portion of knowledge were to be obscured as well, that soul would be indistinguishable from non-soul, that is, matter.[37]

This 'ever-open' part may be said to guarantee that the soul has a certain built-in advantage over karmic matter to which it is bound: while the soul is never bound totally, karmic matter can be destroyed in its entirety. It provides a ray of discrimination (*viveka/ bheda-vijñāna*) for an aspiring soul to dispel the darkness of its obscurations (*āvaraṇas*) in the course of its long travel in

saṃsāra. But the soul is not able to totally destroy karmic matter as long as it remains under the power of the primary-karma called *mohanīya*.

The term *mohanīya* (lit., delusion-producing) itself is significant: it is not seen merely as an agent of covering, an *āvaraṇa*, as in the term *jñānāvaraṇīya*. Obscuration itself does not produce delusion. Delusion takes palce even in the presence of knowledge, as in the case of persons who know from the scriptures, the true nature of the soul and may still remain deluded about it. Hence it is argued that there is a distinct variety of karmic matter by which the soul is deluded. What it probably means is that this karma serves as the efficient cause for the beginningless transformation (*anādi pariṇāma*) of a certain innate quality of the soul into delusion (*moha*). This delusion takes two forms: one that produces false notions about the soul (*darśana-mohanīya*)—e.g., 'soul is body'—and the other that produces passions (*kaṣāya*), which affect the conduct of such a soul—e.g., attachment towards the body—(*cāritra-mohanīya*).

Unlike the *jñāna guṇa*, which is never totally obscured as seen above, we are told time and again that the soul has since beginningless times been wholly infected by these two delusions, which manifest as *mithyā-darśana* and *kaṣāya* and drive the soul into unwholesome behaviour patterns. The beginninglessness of *mithyā-darśana* and its totality point to the presence of some quality of the soul that has suffered not merely a simple and partial obscuration but a transformation so total and profound that it has resulted in a state contrary to its own nature. In the commentaries this is called defiled transformation (*vibhāva-pariṇāma)*—like a piece of gold rusting in ore—that can be set aright so that the state of purity (*svabhāva-pariṇāma*, or the soul's own true nature) can be realized, a case similar to the same piece of gold purified of its rust. Thus unlike *jñāna* and *darśana*, which are continually present in greater or lesser degrees in all embodied souls, this purity (which we argue to be the same as

sukha) is never experienced prior to the destruction of *mohanīya karma*.

That this is the core part of the Jaina teaching becomes evident when we look at the spiritual progress delineated by the stages of the *guṇasthānas*, the ladder of spiritual progress.[38] The first *guṇasthāna*, *mithyādṛṣi*, is where all bound souls have been at one time subject to *darśana-mohanīya karma*. The progress begins at the fourth *guṇasthāna*, where the soul is able to transform the deluded view about reality (*mithyā-darśana*) into the right or enlightened view of reality (*samyag-darśana*). From the fourth *guṇasthāna* to the twelfth *guṇasthāna*, there is only a single-karma, namely, *cāritra-mohanīya karma*, that needs to be dealt with, step by step, by getting rid of passions (*kaṣāyas*) and gaining thereby total purity of the soul. Throughout the length of this process, it should be noted that there is no prescribed step, or regime, or discipline called for specifically to remove the obscuring (*āvaraṇīya*) *karmas*, which have obscured knowledge and intuition. Omniscience (*kevalajñāna*) would seem to result almost without any effort, as soon as *mohanīya karma* has been destroyed in the twelfth *guṇasthāna*. As the sūtra itself says, '*mohakṣayāt* . . .', there is the invariable destruction of the other three *ghātiyā karmas* and thus the soul becomes a kevalin.

The spiritual progress at each *guṇasthāna* is measured by the soul's ability to transform its defilements *(vibhāva)*, into own-nature (*svabhāva)*,described by such exalted terms as pure (*viśuddha*), peace (*praśama* or *ānanda*) and *parama-sukha*, for want of a better word. What were once called *krodha*, *māna*, *māyā*, *lobha* and the *no-kaṣāyas* including the sex desires, should therefore be seen as perverted forms of their opposite, a quality of the soul, the identity of which remains to be established.

The Jaina scriptures do not precisely define the particular qualities of the soul that might be affected by the operation of the *mohanīya karma*. *Samyaktva* is the name given to that quality which manifests when its opposite, *mithyātva* (or *mithyā-darśana*) is overcome. This is pure insight and does not depend on any

particular physical activity. The word normally employed for the opposite of the passions (*kaṣāya*) is of course pure conduct (*samyak-cāritra*), i.e. the observance of the *mahāvratas* of a mendicant. But such conduct is inseparable from certain activities (*yoga*) and may not by itself be termed as a quality (*guṇa*).

It should be noted in this context that *Tattvārthasūtra* X. 4 mentions only four *kṣāyika* qualities, namely, *samyaktva, jñāna, darśana* and *siddhatva*, that remain in the soul at the time of becoming a *siddha*. The two qualities that are conspicuously missing here, are *cāritra* and *sukha*. Could it be possible that at the time of becoming a kevalin and subsequently at the time of becoming a *siddha* the two qualities were considered two aspects of a single quality that became at the same time indistinguishable from *kṣāyika-samyaktva*, and thus needed no specific enume- ration? At the kevalin stage, *samyaktva* sheds its worldly associations (e.g., *śraddhā* in *deva, guru, śāstra*, and so forth) and remains, in the words of Pūjyapāda 'nothing other than purity of the soul (*ātma-viśuddhi-mātram*)' .

The perfected *cāritra* of the kevalin is also described as *yathākhyāta* (i.e., as described by the Arhats, i.e. one who remains as the nature of one's self: *yathātmasvabhāvo'vasthitaḥ tathaivākhyātatvāt*). Siddhasena's *Bhāṣya-īkā* on this word agrees with the above: One whose conduct or restraint (*saṃyama*) is as laid down by the Lord (*yathākhyātaḥ saṃyamo bhagavatā tathaiva saḥ*). Thus it becomes clear that *cāritra* in its perfect form is the same as *ātma-viśuddhi*, the definition of *samyaktva* in the kevalin, as observed above. *Cāritra* need not be mentioned separately, as there is no further need for keeping vows, and so forth, in a formal way, beyond this stage.[39] The classical terms used to describe the state of the soul attained by this freedom from passions are *praśama, ānanda, āhlāda, viśuddhi*, and so forth, which are synonyms of *sukha*, spiritual bliss, which reaches its perfection with the destruction of *mohanīya karma*. The purity of the kevalin is now independent of any conduct as such and hence it can be called *sukha*. This Bliss being total, integrated as it is with *samyaktva* and the other

three *kṣāyika guṇas*, namely, *jñāna*, *darśana*, and *vīrya*, would be the same as that experienced when *siddhahood* is attained. Although the karmas responsible for maintaining the body still remain, they do not affect that bliss (*sukha*) which is achieved by the destruction of *mohanīya karma*, for it is impervious to the vagaries of feelings, i.e. the results of *vedanīya-karma*. When together with the body the latter has also been terminated, the *siddha* soul may truly be said to have not only perfect bliss (*sukha*) but freedom forever from all association with feelings (*avyābādha*). It would not be far fetched to seek canonical support for such as conclusion as is found in Śīlāṅka's comment on the term *vedantā*: '*siddhās tu vidani, nānubhavanti*'.[40]

References

1. For a critical study on the identity of authorship of the Tattvārtha Sūtra and Bhāṣya, see Ohira 1982. Ohira dates Umāsvāti to the end of the 5th century, while Bronkhorst 1985, Zydenbos 1985, and Johnson 1995 favour an earlier date of 4th century. Johnson sums up the debate in the following words:

   'The *Tattvārtha Sūtra* . . . . is the earliest extant Jaina work in Sanskrit, written between 150 C.E. and 350 C.E. . . . There is in fact considerable doubt whether the [*Tattvārthādhigama Bhāṣya*] 'auto-commentary' was written by Umāsvāti himself; indeed Bronkhorst 1985 has presented a convincing case for attributing it to a Śvetāmbara of the fourth century C.E. (at the earliest). . . . Furthermore, the *Sarvārthasiddhi*, although composed perhaps a century later than the *Tattvārthādhigama Bhāṣya*, may be using a version of the *Tattvārtha Sūtra* which is at times closer to the original than that used in the *Bhāṣya*. There is also some evidence (see Willimas 1963, pp. 2–3) that the *Tattvārthasūtra* itself was composed in a Digambara milieu, while *Bhāṣya* marked the Śvetāmbara features.' (Johnson 1995, pp. 45–7).

2. saṃkṣepa-ślokāḥ—

   tādātmyādupayuktāste, kevalajñānandarśanaiḥ/
   samyaktvasiddhatāvasthāḥhetvabhāvācca niṣkriyāḥ//21/
   saṃsāraviṣayātītaṃ, muktānāmavyayaṃ sukham/
   avyābādhamiti proktaṃ paramaṃ paramarṣibhiḥ//23/
   syādetadaśarīrasya jantornaṣāṣakarmaṇah/

kathaṃ bhavati muktasya, sukham ityatra me śṛṇu//24//

loke caturṣvihārtheṣu, sukhaśabdaḥ prayujyate/
viṣaye vedanābhāve, vipāke mokṣa eva ca/25//

sukho vahniḥ sukho vāyur viṣayeṣviha kathyate/
duḥkhābhāve ca puruṣaḥ, sukhito'smīti manyate//26//

puṇyakarmavipākācca, sukhamiṣendriyārthajam/
karmakleśavimokṣācca, mokṣe sukhamanuttamam//27//...

loke tatsadṛśohyarthaḥ kṛtsne'pyanyo na vidyate/
upagīyeta tadyena, tasmānnirupamaṃ sukham//30//

liṅgaprasiddheḥ prāmāṇyād anumānopamānayoḥ/
atyantaṃ cāprasiddhaṃ tad yat tenānupamaṃ smṛtam//31//

pratyakṣaṃ tad bhagavatāmarhatāṃ taiśca bhāṣitam/
gṛhyate'stītyataḥ prājñairnacchadmasthaparīkṣayā//32// (iti)
Bhāṣyam—

idam uccairnāgaravācakena sattvānukampayā dṛbdham/
Tattvārthādhigamākhyaṃ spaṣam Umāsvātinā śāstram//5/

yas tattvādhigamākhyaṃ jñāsyati ca kariṣyate ca tatroktam/
so 'vyābādhasukhākhyaṃ prāpsyate acireṇa paramārtham//6/.

3. *Somile nāmaṃmāhaṇe...samaṇaṃ bhagavaṃ Mahāvīraṃ evaṃ vayāsī—jattā te bhaṃte! javaṇīyaṃ te bhaṃte! phāsuyavihāraṃ te bhaṃte! Somilā! jattāvi me, javaṇijjaṃ pi me, phāsuyavihāraṃ pi me/ kiṃ te bhaṃte jattā? . . . se kiṃ te bhaṃte avvābāhaṃ? Somilā! jaṃ me vāiyapittiya- siṃbhiyasannivāiyā vivihā rogāyaṃ-kā sarīragayā dosā uvasaṃtā no udīreṃti settaṃ avvābādaṃ/ Viyāhapaṇṇatti,* xviii, uddeśa 10.

4. Deleu's translation: He assents *avvābāha* in the sense of 'the suppressing of corporeal deficiencies caused by complications in winds, bile and phelgm'. (p. 246). It is obvious that in this passage the term avvābāha refers only to a temporary state of health of Mahāvīra, as confirmed by Abhayadeva Sūri's comment: *'avvābāhaṃ' ti śarīrabādhānām abhāvaḥ.* (p. 757) It may also be noted that the term avvābādha appears in this passage in *Bhagavaī* along with jattā and javaṇijjaṃ, the two words that appear regularly in the vandanaka formula used by a layman in greeting a monk. —See Williams 1963, p. 200.

5. *praśamitavedakaṣāyasya hāsyaratyaratiśokanibhṛtasya/ bhayaskutsānirabhibhavasya yat Sukhaṃ taty kuto 'nyeṣām//126//*

svargasukhāni parokṣāṇy atyantaparokṣam eva mokṣaSukham/
pratyakṣaṃ praśamaSukhaṃ na paravaśaṃ na vyayaprāptam/237//

mastakasūcivināśāt tālasya yathā dhruvo bhavati nāśaḥ/
tadvat karmavināśo hi mohanīyakṣaye nityam//266//

sādikam anantam anupamam avyābādha*Sukham* uttamaṃ prāpteḥ/
kevalasamyaktvajñānadarśanātmā bhavati muktaḥ//289//

dehamanovṛttibhyāṃ bhavataḥ śārīramānase duḥkhe/
tadabhāvas tadabhāve siddhaṃ siddhasya siddhi*Sukham*//295/

Praśamaratiprakaraṇam

6. In Amṛtacandra's *Tattvārthasāra* (viii, 45-54) these ślokas appear without even the words '*uktaṃ ca*'.
7. 1) *sthitiprabhāvasukhadyuti* . . . /IV, 21;
   2) *sārasvātāditya . . . tuṣitāvyābādhamarutaḥ*/IV, 26;
   3) *Sukhaduḥkhajīvitamaraṇopagrahāś ca*/IV, 20;
   4) *jīvitamaraṇāśaṃsā . . . sukhānubandhanidānakāraṇāni*/VI, 32.
8. *Cf. nirvaśeṣa-nirākṛtakarmamalakalaṅkasyāśarīrasyātmano' acintya-svābhāvika-jñānādiguṇamavyābādhasukhamātyantikamavasthānta raṃ mokṣa iti/ Sarvārthasiddhi,* I, 1.
9. *jñānadarśanadānalābhabhogopabhogavīryāṇi ca/ ca śabdaḥ samyaktva- cāritrānukarṣaṇārthaḥ/ Tattvārthasūtra(TS),*ch. II/ 4.
10. *..dānāntarāyasyātyantakṣayād anantaprāṇigaṇānugrahakaraṃ kṣāyikam abhayadānam/ lābhāntarāyasyāśeṣasya nirāsāt parityaktakavalāhāra- kriyāṇāṃ kevalināṃ yataḥ śarīrabalādhānahetavo'nyamanujāsādhāraṇāḥ paramaśubhāḥ sūkṣmāḥ anantāḥ pratisamayaṃ pudgalāḥ saṃbandham- upayānti sa kṣāyiko lābhaḥ/ ... vīryāntarāyasya karmaṇo'tyantakṣayād-āvirbhūtamanantavīryaṃ kṣāyikam/ pūrvoktānāṃ saptānāṃ prakṛtīnām atyantakṣayāt kṣāyikaṃ samyaktavam/ cāritramapi tathā/ Sarvārthasiddhi,* II.4,para 261.
11. *yadi kṣāyikadānādibhāvakṛtam abhayadānādi, siddheṣv'api prasaṅgaḥ/ naiṣa doṣaḥ, śārīranāmatīrthakaranāmakarmodayādyapekṣatvāt/ teṣāṃ tadābhāve tadaprasaṅgaḥ/ kathaṃ tarhi teṣāṃ siddheṣu vṛttiḥ ? paramānandāvyābādharūpeṇaiva teṣām tatra vṛttiḥ/* Ibid. II.4, para 261.

    This seems to be the only place where *avyābādha* is called *paramānanda* in the *Sarvārthasiddhi,* but the Hindi translator does not expound on the last section.

12. *kevalajñānarūpeṇānantavīryavṛttivat* / Ibid. II. 4, para 261.

13. See Jaini 1979, p. 105.

14. *Sukhaduḥkhajīvitamaraṇopagrahāśca*/TS, V, 20.

    Sadasadvedyodaye'ntaraṅgahetau sati bāhyadravādiparipākanimittavaśādutpadyamānaḥ prītiparitāpārūpaḥ pariṇāmaḥ sukhaduḥkham ityākhyāyate/.. etāni sukhādīni jīvasya pudgalakṛta upakāraḥ/ mūrtimaddhetusaṃnidhāne sati tadutpatteḥ/ Sarvārthasiddhi, V, 20. para 565.

    cf. Siddhasena:—*bāhyadravyasambandhāpekṣasadvedyodayāt saṃsāryātmanaḥ prasādapariṇāmḥ sukham/. . . asadvedyodayād ātmapariṇāmo bāhyadravyāpekṣaḥ saṃkleśaprāyo duḥkham. Bhāṣyaṭīkā*, V, 20.

15. Cf. *aśeṣalābhāntarāyanirāsāt parmaśubhapudgalānām ādānaṃ (parityaktakavalāhārariyāṇāṃ) . . . yad anantadānalabdhyādayaḥ uktāḥ abhayadānādihetavo dānāntarāyādisaṃkṣayād bhavanti siddheṣv api tatprasaṅgaḥ? naiṣa doṣaḥ/ śarīranāmatīrthakaranāmakaramodayā- dyapekṣatvāt teṣāṃ tad abhāve tad aprasaṅgaḥ, paramānandāvyābādha-* rūpeṇaiva teṣāṃ (abhayadānādīnāṃ) tatra vṛttiḥ/ kevalajñānarūpeṇa anantavīryavṛttivat/ *Tattvārthavārttika*, II. 4. (I, p. 106.)

16. *pakkhīṇaghādikammo aṇaṃtavaravīrio adhikatejo/*
    jādo aṇiṃdio so ṇāṇaṃ sokkhaṃ ca pariṇamadi//

    Pravacanasāra, 1,19.

17. Amṛtacandra:—*ayaṃ khalvātmā śuddhopayogasāmarthyāt prakṣīṇa- ghātikarmā ... samastamohanīyābhāvādatyantanirvikāraśuddhacaitanyasvabhāvamātmānam āsādayan svayameva svaparaprakāśakatvalakṣaṇaṃ jñānamanākulatvalakṣaṇaṃ saukhyaṃ ca bhūtvā pariṇamate/ evamātmano jñānānadau svabhāva eva/ svabhāvasya tu parānapekṣatvād indriyarvinā'pyātmano jñānānadau sambhavataḥ/* Ibid. I, 19.

18. *athaitadeva pratyakṣaṃ pāramārthikasaukhyatvenopakṣipati—*

    jādaṃ sayaṃ samattaṃ ṇāṇamaṇaṃtatthavitthaḍaṃ vimalaṃ/
    rahiyaṃ tu oggahādihiṃ suhaṃ ti egaṃtiyaṃ bhaṇiyaṃ//

    — *Pravacanasāra*, I, 59.

19. Amṛtacandra:—*svayaṃ jātatvāt, samantatvāt, anantārthavistṛtatvāt, , vimalatvāt, avagrahādirahitatvācca pratyakṣaṃ jñānaṃ sukham*

aikāntikam iti niścīyate/ anākulatvaikalakṣaṇatvātsaukhyasya, ...kramakṛtārtha- grahaṇakhedena parokṣaṃ jñānam atyantam ākulaṃ bhavati, tato na tat paramārthataḥ saukhyam/ I, 59.... *yato hi kevalāvasthāyām sukhapratipattivipakṣabhūtasya duḥkhasya sādhanatā- mupagatam ajñānam akhilam eva praṇaśyati, sukhasya sādhanībhūtaṃ tu paripūrṇaṃ jñānam upajāyeta/ tataḥ kevalameva saukhyamityalaṃ prapañcena/ Pravacanasāra,* I, 61.

Jayasena:—*svabhāvo hi kevalajñānadarśanadvayaṃ, tayoḥ pratighāta āvaraṇadvayaṃ tasyābhāvaḥ kevalināṃ. tataḥ kāra-ṇāt ...akṣayānanta- Sukhaṃ bhavati/ ...tato jñāyate kevalināṃ jñānam eva Sukham ity abhiprāyaḥ/* Ibid. I, 61.

Kundakunda goes even a step further and declares that those who do not trust in the above statement must be *abhavyas.*

ṇo saddahanti sokkhaṃ suhesu paramaṃ ti vigadaghādīṇaṃ/ suṇidūṇa te abhavvā bhavvā vā taṃ padicchaṃti//

However, Jayasena deos not take the term *abhavya* literally: *te hi jīvā vartamānakāle samyaktvarūpabhavyatvavyaktyabhāvād abhavyā bhaṇyante, ne punaḥ sarvathā/* Ibid. I, 62.

20. Jayasena:—*abhedanayena ...kevalajñānam eva Sukham iti par-tipādayati— ...yad evaṃ kṣāyikjñānam tad anākulatvalakṣaṇa-paramānandaikarūpa-pāramārthikasukhāt saṃjñā-lakṣaṇa-prayojanādibhede'pi niścayanayenā- bhinnatvā. pāramārthika-Sukhaṃ bhaṇyate/* Ibid. I, 59.

21. *sokkhaṃ vā puṇa dukkhaṃ kevalaṇāṇissa ṇatthi dehagadaṃ/ jamhā adiṃdiyattaṃ jādaṃ tamhā du taṃ ṇeyaṃ//* Ibid. Ī, 20.

22. For a compilation of Yāpanīya and Śvetāmbara texts on *kevali-bhukti,* see Jambūvijaya Muni 1974. For a critical examination of this controversy over the nature of the kevalin, see Dundas 1985. See also Jaini 1993.

23. *aupaśamikādibhavyatvābhāvāc cānyatra kevalasamyaktva-jñāna-darśna-siddhatvebhyaḥ/ Tattvārthasūtra, X, 4. ete hyasya kṣāyikā nityās tu muktasyāpi bhavanti/ Bhāṣya, X, 4. darśana-sptakakṣayāt kṣāyikaṃ kevalasamyaktvaṃ, samastajñānāvar-aṇakṣayāt kṣāyikaṃ kevalajñānaṃ aśeṣadarśanāvaraṇakṣayāt kṣāyikaṃ kevaladarśanaṃ, samasta- karmakṣayāt siddhatvam ity ete kṣāyikā bhāvā yasmān nityās tasmān muktasyāpi bhavantīti/ Bhāṣya-īkā,* X, 4.

24. *tattvārthasya śraddhānaṃ samyagdarśanaṃ ...tad dvividham, sarāga-vītarāga-viṣayabhedāt paśamasaṃvegānukampāstikyād-yabhivyaktila-*

kṣaṇaṃ prathamam/ ātmaviśuddhimātram itarat/ Srvārthasiddhi, I, 12.

25. *utpādātyantavighno 'nyo nirodho' pratisaṃkhyayā/ ...anāgatānāṃ dharmāṇām utpādasyātyantaṃ vighnabhūto visaṃyogād yo 'nyo nirodho so' pratisaṃkhyānirodhaḥ/ na hy asau pratisaṃkhyayā labhyate, kiṃ tarhi, pratyayavaikalyāt/ Abhidharmakośabhāṣya,* I, 6.

    Cf. Akalaṅka:—*siddhatvam api kṣāyikam āgamopadiṣam asti tasyopasaṃ–khyānam iha kartavyam? na kartavyam? ...siddhatvaṃ hi sarveṣāṃ kṣāyikāṇāṃ bhāvānāṃ sādhāraṇam iti/ Tattvārthavārttika,* I, p. 106.

26. *anyatrakevalajñānadarśanasiddhatvebhyaḥ/ Tattvārthasūtra, X,4. kevalasamyaktvajñāna-darśanasiddhatvebhyo 'nyatrānyasminn ayaṃ vidhir iti/ yadi catvāra evāvaśiṣyante, anantavīryādīnāṃ nivṛttiḥ prāpnoti/ naiṣa doṣaḥ, jñāna–darśanāvinābhāvatvād anantavīryādīnām aviśeṣaḥ, anantasāmarthyahīnasyānantāvabodharṛttyabhavāj jñānamayatvāc ca sukhasyeti/ Sarvārthasiddhi,* X. 4.

    These comments may be contrasted with the following:

    aupaśamikādibhavyatvābhāvāc cānyatrakevalasamyaktvjñanadarśanasiddhatvebhyaḥ/ Tattvārthasūtra, X, 4. ete hy asya kṣāyikā nityās tu muktasyāpi bhavanti/ Bhāṣya, X,4 ...samasta-karmakṣayāt siddhatvam ity ete kṣāyikā bhāvā yasmān nityās tasmān muktasyāpi bhavantīti. Bhāṣya-īkā, X, 4.

    While Umāsvāti and Siddhasena are silent on the missing 'bhāvas', namely, *Sukha* and vīrya in X, 4, Jinabhadragaṇi in his *Viśeṣāvaśyakabhāṣya* adds *sukha* to this list in the following verse, an addition which goes unnoticed in Koyāryavādigaṇi's *Vivaraṇa:*—

    tassodaiyātīya bhavvattaṃ ca viṇivattate samayaṃ/ sammattanāṇadaṃsaṇasuhasiddhattāiṃ mottūṇa//3685//

    tassodaiyātīyā ityādi/ tasyedānīṃ caramasamayakṣaye ... muktvā svābhāvikāni samyaktva-jṇāna-daraśanāni yāvat siddhatvāni śeṣabhāvānāṃ sāpekṣapariṇāmatvād vigama iti sthitam//3685// III, p. 734.

27. *kṣetrakālagati...Tattvārtha Sūtra, X, 7 ...tataḥ saṃsārabījabandha- niruktaḥ phalabandhanamokṣāpekṣo yathākhyātasaṃyato jinaḥ kevalī sarvajñaḥ sarvadarśī śuddho buddhaḥ kṛtakṛtyaḥ*

snātako bhavati/ tato vedanīya- nāmagotrāuṣkakṣayāt phala-bandhananirmukto nirdagdh- pūrvo-pāttendhano nirupādāna ivāgniḥ pūrvopāttabhavaviyogād hetvabhāvācca uttarasyāprdu-bhāvād śāṃtaḥ/ saṃsāra Sukham atītya ātyantikam aikāntikaṃ nirupamaṃ niratiśayaṃ nityaṃ nirvāṇasukham
/ *Bhāṣya*, X, 7.

28. *saṃsāre punar aprādurbhāvāc chātaḥ paramāhlādam upagataḥ/..*

vyābādhābhāvācca sa sarvajñatvācca bhavati paramasukhī/
vyābādhābhāvo nu svasthasya jñasya nanu susukham//3//

anupamam ameyam avyayam anaghaṃ śivam ajaramarujam abhayatṛṣam/ ekāntikam ātyantikam avyābādhaṃ sukhaṃ hyetat//4//

evaṃ kṣāyikasamyaktavaṃ vīryasiddhatvadarśanajñānaiḥ/
ātyantikaiḥ sa yukto nirdvandvenāpi ca sukhena//7//
— *Bhāṣya-īkā*, X, 7.

29. It is noteworthy that the most eloquent passage in the *Ācārangasūtra* which speaks about the liberated soul makes no mention of any of the positive qualities that may be realised in that state:

acceī jāīmaraṇassa vaamaggaṃ vikkhāyarae, savve sarā niyaaṃti, takkā tattha na vijjai, maī tattha na gāhiyā, oe, appaihāṇassa kheyanne, se na dīhe na hasse—na itthī na purise na annahā, parinne sanne uvamā na vijjae, arūvī sattā, apayassa payaṃ natthi/ Ācārāṅga sūtra (*sūtra* 170).

Nevertheless Śīlāṅka introduces the terms *sukha* and *avyābādha* in his comments on the above passage:—*aśeṣakarmakṣayaṃ vidhatte, tatkṣayāc ca kiṃ guṇaḥ syād ityāha—vividhaṃ—aśeṣakarmakṣayalakṣaṇa- viśiṣtākāśapradeśākhyo vā tatra rataḥ, ātyantikaikāntikānābādha- Sukhakṣyikajñānadarśanasampdupeto anantam api kālaṃ saṃtiṣhate/ ...sopamā tulyatā sā muktāt-manas tajjñānasukhayor vā na vidyate, lokātigatvāt teṣām/* (p. 154.)

30. 1) *annāṇajaṃ tu dukkhaṃ nāṇāvaraṇakkhayena khamei//91// ...svata eva sakalajñeyākārapariṇāmarūpaṃ kevalajñāna-lakṣaṇaṃ sukham ādadhātu, sakaladuḥkhakṣaye tu kiṃ pramāṇam?* na hi tasya *dṛśijñaptisvabhāvāpratighāte'pya vyābādhasvābhāvāpratighāto nāma... siddhāvasthām eva tatsaṃbhavāt/ Adhyātmamtaparīkṣā*, p. 246.

2) *...caramaduḥkhadhvaṃsajanakasya vedanīyakarmakṣayasyaiva kṣāyikahetutvāt/* Ibid. p. 217.

31. *Tattvārthasūtra*, VIII. 5 lists the eight varieties of karma *prakṛtis* but

does not specify the eight qualities of the soul that are respectively affected by them. Only the first two karmas name of the *guṇas* (i.e. *jñāna and darśana*) that are obscured. The oft repeated eight *siddha-guṇas* are conspicously absent in the group of eight of the *Śthānāṅga*. It is remarkable that neither the *Bhāṣya*, the *Bhāṣya-īkā* nor the *Sarvārthasiddhi* raise a question about the manner in which the other *guṇas* might be affected, let alone list them, as in the following passages quoted in the later texts:

atha sa bhagavān śalieśyāṃ dhyānamahimnā sakalakarma-prakṛtīḥ kṣayaṃ nītvā siddho bhavati/...evaṃ cāsya labdhasva-bhāvasya sataḥ svābhāvikam idaṃ guṇāṣakam āvirbhavatīty āha—

"anantṃ kevalajñānaṃ jñānāvaraṇakṣayāt/
annantaṃ darśanaṃ cāpi darśanāvaraṇakṣayāt//1//

kṣāyike śuddhasamyaktvacāritre mohanigrahāt/
anante Sukha-vīrye ca vedya-vighnakṣayāt kramāt//2//

āyuṣaḥ kṣīṇabhāvatvāt siddhānām akṣayā sthitiḥ/
nāmagotrakṣayād eva amūrtānantāvagāhanā//3//"

Adhyātmamataparīkṣā, p. 350.

Although *kṣāyika cāritra* is mentioned here Yaśovijaya himself does not seem to favour its inclusion (due to the absence of yoga in that state). See Ibid, p. 470. Compare this with a Digambara text where *cāritra* is missing in a similar list:

moha khāiyasammaṃ kevalaṇāṇaṃ ca kevalāloyaṃ/
haṇadi hu āvaraṇadugaṃ aṇaṃtvariiyaṃ haṇei āū haṇei viggham tu//1//

suhumaṃ ca ṇāṇakammaṃ haṇei āū haṇei avagahaṇaṃ/
agurulahugaṃ ca godaṃ avvābāhaṃ haṇei veyaṇiyaṃ//2//

Quoted in *Tattvārthaślokavārttikālaṃkāra*, I. p. 6.

32. *na khalu kevalināṃ kṣāyikaṃ sukhaṃ saṃbhavati, udayaprāptena vedanīya-karmaṇā tadvirodhāt, kṣāyikasukhaṃ he vedanīyakarmak-ṣayajanyaṃ, na ca tadudaye tatkṣayaḥ sambhavatīti bhāvaḥ/ Adhyātm amataparīkṣā.*, p. 216. ... *na ca vedanī-yodayajanya Sukha- duḥkhayor api mohakṣayāt tirodhānaṃ yuktam.* Ibid. p. 219.

33. *Āvaśyakaniryuktau hi tīrthankare'nuttaraḥ praśastaprakṛtyudayabāhulyā- bhibhūtatayā mandaścāpraśastaprakṛtyudayo vyāvarṇitaḥ.... tad bhāvayati—*

Tattatthasuttabhaṇiyā ekkārasa jaṃ parīsahā ya jiṇe/
teṇavi chuhataṇhāī khaiassa suhassa paḍikūlaṃ//78// Ibid. p. 227.

34. *ekādaśa jine/ Tattvārtha Sūtra,* IX, 11. *nirastaghātikarma-catuṣ-aye jine vedanīyasadbhāvāt tadāśrayā ekādaśapariṣahāḥ santi/ nanu ca mohanīyodaya-sahāyābhāvāt kṣudādivedanā-bhāve pariṣahavyapadeśo na yuktaḥ/ satyam etat—vedanābhāve 'pi dravyakarmasadbhāvāpekṣayā pariṣahopacāraḥ kriyate, ...dhyānopacāravat/ athavā—ekādaśa jine 'na santi' iti vākyaśe-ṣaḥ kalpanīyaḥ; sopaskāratvāt sūtrāṇām/ Sarvārtha- siddhi,* IX, 11.

    Cf. *adhyātmikā hi svarasato Digambaraśāstram eva kiñcit pram-āṇatvenopanayanti, Śvetāmbaraśāstraṃ tu saṃvedakatayeti tān praty ubhayopadeśo 'pi yujyata iti, tān praty evam upadeṣ-a-vyaṃ nanu 'ekādaśa jine' iti ubhayeṣāṃ Tattvārthasūtram .../ atha 'ekādaśa' ity anantaraṃ 'na santi' ity adhyāhartavyam iti cet ? na, svāmitvacintāvasare etasya viparītavyākhyānatvāt/ etena 'santi 'ekenādhikā daśa' ity apavyākhyānam āveditam/ itthaṃ ca 'ekādaśa jine santi vedanīyasattvāt, na santi vā, mohābhāvāt' ity asamarthadurāgraho 'pi nirastaḥ/ Adhyātmamataprīkṣā,* pp. 221–2.

35. *etenaiva ca "sukhaṃ nohakṣayajanya eva guṇaḥ" ity api nirastaṃ, evaṃ saptāṣasaṃkhyāpariganaṇanabhaṅgaprasaṅgāt, vedanīyakṣayasya nirarthakatva-prasaṅgāc ca/ avyābādhatvaṃ vedanīyakṣayasya phalam iti na doṣa iti cet ? na, tadd hi duḥkhā-nanuviddhaSukham eva na tv anyat, sakalakarmajanyākulatā-vilayasya tatve tu tasya kṛtsnakarmakṣaya- janyatvaṃ yuktaṃ, na tv ekajanyatvam/* Ibid. p. 353.

36. *ṇokammakammahāro uvayāreṇa tassa āgame bhaṇido/*
    ṇa hu ṇicchayeṇa so vi hu sa vīyarāo paro jamhā//Bhāvasaṅgrah, 113.

    tadīyaudārikaśarīrasthiteḥ paramaudārikaśarīrasthitirūpatayā asmadādy audārikaśarīrasthitivilakśaṇatvāt/ tasyāś ca kevalya-vasthāyāṃ keśādivṛddhy-abhāvavat tadbhuktyabhāvo 'viruddha eva/ Quoted in *Nyāyakumudacandra,* II, p. 857, n. 2.

37. *savvajīvāṇaṃ pi ya ṇaṃ akkharassa aṇaṃtabhāgo niccugghā-ḍio ci-hai/ ...jai puṇa so vi āvarijjā, tā ṇaṃ jīvo ajīvattaṇaṃ pāvijjā//*
    — *Naṃdi Suttaṃ,* p. 68.

38. For a parallel between the Jaina *guṇasthānas* and the Buddhist process of the destruction of anuśayas (e.g. *satkāya-dṛṣi, rāga, pratigha, avidyā*) through *darśana-mārga* and *bhāvanā-mārga* culminating in Arhatship: see Jaini 1977 and 1992.

39. *jaṃ kevalaṃ ti ṇāṇaṃ taṃ sokkhaṃ pariṇamaṃ ca so ceva/*

khedo tassa ṇa bhaṇido jamhā ghādī khayaṃ jādā//

— *Pravaccanasāra*, I, 60.

...anākulatāṃ saukhyalakṣaṇabhūtām ātmano'vyatiriktāṃ bibhrāṇaṃ kevalam eva saukhyam/ tataḥ kutaḥ kevala sukhayor vyatirekaḥ/ ataḥ sarvathā kevalaṃ sukham aikāntikam anumodanīyam//60// (Amṛtacandra)

saṃjñālakṣaṇaprayojanādibhede'pi niścayenābhedarūeṇa pariṇamamānaṃ kevalajñānam eva sukhaṃ bhaṇyate/ tataḥ sthitam etat kevalajñānād bhinnaṃ sukhaṃ nāsti/ tata eva kevalajñāne khedo na sambhavatīti//60//(Jayasena).

40. *Sūtrakṛtāṅga*-2, (sūtra 16)—*tahappagārā pāṇā vinnū veyaṇaṃ veyaṃti/ Śīlāṅka's Vṛtti: prāṇino vidvāṃso vedanā-jñānaṃ tad 'vedayanti' anubhavanti, yadi vā sātāsātarūpāṃ vedanāṃ anubhavantīti, atra catvāro bhaṅgāḥ—tadyathā*—(1) *saṃjñino vedanāṃ anubhavanti vidanti ca (2) siddhās tu vidanti nānu-bhavanti* (3) *asaṃjñino anubhavanti na punar vidanti* (4) *ajīvās tu na vidanti nānubhavanti* (p. 204).

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5

Karmic Bondage and Kaṣāyas: A Re-examination of 'Umāsvāti's Jainism'

KRISTI L. WILEY

In surveying the various Jaina texts that have been written over the centuries, it is fitting to describe the *Tattvārthasūtra*— to quote Dr. L. M. Singhvi's Foreword to Dr. Nathmal Tatia's English translation of this text—as 'an ancient magnum opus . . . a compact cosmic essay on cognition and conduct, a synthesis of science and ethics in the framework of philosophy' which, along with its commentaries, is 'the most precious treasure of Jaina sacred literature'.[1] This corpus of literature has attracted the attention of numerous scholars and is the basis of many modern-day works on Jainism that explain in the vernaculars of India, and more recently of other countries as well, the ancient truths preserved here. Its continued appeal over the many centuries since its composition, I believe, is based on its masterful organization and elegant style, which render the complexities of the Jaina world-view into a form that is more easily accessible to a diverse audience than many of the other religious texts composed at this time. This becomes apparent when one reads the lucid and concise presentation in the *Tattvārthasūtra* of bondage (*bandha*) of the soul by *karma*, a subject that has been proclaimed to be 'the most complex, and sometimes reverberative, area of its scholarly literature'.[2]

However, according to William Johnson, in the area of karma theory, Umāsvāti/Umāsvāmī was not merely a masterful organizer but an innovator as well for in this work he introduced the *kaṣāya* doctrine, namely, that activity causes the influx (*āsrava*) of karmic matter to the soul while passion (*kaṣāya*) causes its bondage (*bandha*). The introduction of *kaṣāya* to the process of karmic bondage, in the opinion of Johnson, was undertaken in order to 'systematize, as far as possible Jaina doctrine for the whole Jaina community, and perhaps most of all for the growing lay audience'.[3]

In a book entitled *Harmless Souls: Karmic Bondage and Religious Change in Early Jainism with Special Reference to Umāsvāti and Kundakunda,* Johnson has discussed how the question of what is perceived to be the immediate cause of bondage of the soul in *saṃsāra* has changed over time. After comparing passages in the earliest portions of the Śvetāmbara canonical texts with those found in the *Tattvārthasūtra,* he has concluded that 'in the earliest Jaina texts the influx of karmic particles and their bondage to the soul is seen as being the inevitable result of activity (*yoga*). . . and that for early Jainism volition is not a relevant factor in bondage'.[4] Before examining the question of whether it is realistic to construct a model of karmic bondage that does not include *kaṣāyas,* I will review briefly the process of karmic bondage as described in the *Tattvārtha Sūtra,* or as Johnson has titled one of his chapters, in 'Umāsvāti's Jainism'.

Matter is attracted to the soul by vibrations (*parispanda*) of its space-points (*ātmapradeśa*). These vibrations occur when *vīrya-antarāya karma* obstructs the infinite and perfect energy (*vīrya*) of the soul and when there is activity expressed through mind (*manas*), speech (*vacas*), and body (*kāya*).[5] This subtle matter is transformed into different varieties (*prakṛtis*) of karma, each named in accordance with its function or its effect on soul. It is bound with the soul for a certain period of time (*sthiti*)

whenever the action is motivated by desires or passions (*kaṣāyas*), which are characterized by feelings of aversion or hatred (*dveṣa*) in the form of anger (*krodha*), pride (*māna*) as well as attachment (*rāga*) in the form of deceitful manipulation (*māyā*) and greed (*lobha*). *Kaṣāyas* are generated through the rise (*udaya*) of *cāritra-mohanīya karma*, which causes confusion (*moha*) about proper conduct (*cāritra*).

Each of these passions (*kaṣāyas*) may be experienced in four degrees of intensity. The strongest passions, those that 'pursue from the limitless past' (*anantānubandhī*), completely hinder a proper view of reality (*samyagdarśana*) and are extremely difficult to eliminate. Of lesser strength are those passions that prevent one from accepting the lay vows (*aṇuvratas*), those that prevent partial renunciation (*apratyākhyānāvaraṇa kaṣāyas*) and those that prevent total renunciation (*pratyākhyānāvaraṇa*). The latter do not prevent proper belief and partial restraint (*deśa-virati*) characteristic of those who have taken the lay vows, but they prevent one from assuming the mendicant vows (*mahāvratas*). The lowest grade of passions, those that are 'smoldering' (*saṃjvalana*), cause lapses or carelessness (*pramāda*) in mendicant practices and thus prevent perfect conduct (*yathākhyāta cāritra*). In addition to producing the various *kaṣāyas, cāritra-mohanīya karma* is the cause of the nine subsidiary passions (*no-kaṣāyas*), namely, laughter (*hāsya*), pleasure (*rati*), displeasure (*arati*), sorrow (*śoka*), fear (*bhaya*), disgust (*jugupsā*), and the sexual cravings (*strīveda, puṃveda,* and *napuṃsakaveda*). In the words of the *Tattvārthsūtra,* 'Because the soul has passions, it attracts and binds matter which is suitable for becoming *karma.* This is bondage'. Commenting on the words 'matter suitable for becoming *karma*' the *bhāṣya* (also called *Svopajñabhāṣya*) states, 'grasping matter of eight types means that it is suitable of being grasped by the karmic body (*kārmaṇa-śarīra*)'.[6] *Sarvārthasiddhi* adds, 'just like the fire of the stomach (gastic juices) absorbs food that is suitable for it, in the same manner the soul acquires karmas of a suitable duration (*sthiti*)

and intensity (*anubhava*), which are dependent on strong, weak, or medium *kaṣāyas*'.[7] In addition to *kaṣāya,* there are three other factors that are causes of karmic bondage in which *kaṣāya* is implicit, namely, false views of reality (*mithyātva*), lack of self-disciplinẹ (*avirati*), and carelessness (*pramāda*).[8] These along with *yoga* are the five main causes (*mūla-hetus*) of bondage.[9] According to *Tattvārthasūtra* 8.4 (=*SS* 8.3), there are four aspects of bondage: variety or type (*prakṛti*), duration (*sthiti*), intensity of fruition (*anubhava/anubhāga*) and quantity of karmic matter (*pradeśa*).[10] The *bhāṣya* is silent as to the causes of each of these, but according to *Sarvārthasiddhi, prakṛti* and *pradeśa bandha* have as their efficient cause (*nimitta*) activity (*yoga*)and *sthiti* and *anubhāga bandha* have as their efficient cause passions (*kaṣāyas*). Here, Pūjyapāda quotes a verse, which may be traced to the *Mūlācāra* of Vaakera, which continues, 'When there is the suppression or destruction [of *mohanīya karma*] there is on cause for *sthiti bandha*'.[11]

Johnson's belief that *kaṣāyas* were introduced into the process of karmic bondage is based in part on the researches of K.K. Dixit and Suzuko Ohira. In comparing passages in the *Tattvārtha-sūtra* on bondage with those found in the Śvetāmbara canonical texts that, based on language and metre, scholars generally agree to be the earliest, namely, *Ācārāṅgasūtra* I and *Sūtrakṛtāṅgasūtra* I,[12] Dixit has observed that 'these texts are almost absolutely silent about the precise mechanism of rebirth and *mokṣa,* a mechanism which in a particular version is so marked a specialty of the latter-day Jain speculation. We are not here told how the karmic physical particles get attached to a soul and how they get loose from it'.[13] He states that in *Sūtrakṛtāṅga* I, 'the moral vices later known as *kaṣāya* are referred to several times though not under the common designation *kaṣāya*'.[14] 'The term *kaṣāya* is here never employed, though there often jointly appear the four vices known as *kaṣāya* . . . [however] almost nothing is said by way of describing the vices in question. This

does not amount to developing the doctrine of four *kaṣāyas.*[15] Likewise, in *Ācārāṅga* I, *krodha, māna, māyā,* and *lobha* are mentioned but are never given the common designation *kaṣāya,* nor subjected to detailed description. 'No technical significance attaches to the performance'.[16] Here *ārambha* and *parigraha* are like *rāga* and *dveṣa* of later Indian theoreticians.[17]

According to Dixit, the situation is much the same in the next oldest portions of the Śvetāmbara canon, the *Daśavaikālika Sūtra* and certain sections of the *Uttarādhyayana Sūtra.* In the *Daśavaikālika Sūtra,* the term *kaṣāya* is applied to the four vices. However, Dixit believes that a relatively late date may be ascribed to it (this passage) because of having the term *kaṣāya* in it.[18] Likewise, in certain sections of the *Uttarādhyayana Sūtra,* technical concepts for *karma* are found. 'But the very fact that hardly few of these concepts are employed elsewhere in our texts argues for the relative recentness of these concepts. It will not do to say that the early Jaina authors were familiar with these concepts but that they had no occasion to employ them, or to say that the early passages employing these concepts happened not to be transmitted to the later generations'.[19]

On the basis of evidence such as this, Johnson has concluded that 'before Umāsvāti there is no technically formulated conception of any kind of *āsrava* which does not bind'.[20] In these earliest Jaina texts the influx of karmic particles and their bondage to the soul is seen as being the *inevitable* result of activity'.[21] 'The instrumentality of passion (*kaṣāya*) is a relatively late addition to Jaina belief'.[22] At the point that *kaṣāya* was incorporated into the formula for karmic bondage, there needed to be a distinction made between karmic bondage that is result of *kaṣāya* and karmic bondage that is the result of *yoga* alone. This is what Johnson believes Umāsvāti has done in *sūtra* 6.5 (=*SS* 6.4). After defining *yoga* as actions of body, speech, and mind and stating that this (threefold) activity is influx (*āsrava*) in *sūtras* 6.1 and 6.2,[23] he states that *sakaṣāya* (*yoga*)

has in influx that is *sāmparāyika* and *akaṣāya* (*yoga*) has an influx that is *īryāpatha,* which have been translated, respectively, as 'mundane inflow' and 'transient inflow', 'long-term inflow (bondage)' and 'instantaneous inflow (bondage)' and that 'which extends transmigration' and that 'which prevents or shortens it'.[24] Or, as explained in the commentaries, *īryāpatha bandha* is that in which there is the binding of *karma* in the first moment, the experiencing of it in the second moment, and the disassociation of it from the soul in the third moment.[25]

One of the reasons that Johnson believes these terms were introduced by Umāsvāti here is the contradiction, as noted also by Ohira and K.K. Dixit, between *īryāpatha bandha* in the absence of *kaṣāyas* and the inclusion of the term *īryāpatha kriyā* in a list of twenty-five activities (*kriyās)*, found in the *bhāṣya* that are associated with *sāmparāyika,* or long term bondage.[26] Johnson raises a valid question, 'What then is its meaning (i.e. of *īryā-patha kriyā*) in *Tattvārthasūtra* 6.6 where it appears among the list of *kriyās* which give rise to *sāmparāyika karma*. If the meaning is the same, the two *sūtras* contradict each other'.[27] In other words, 'how can this be included in a list of *sāmparāyika karma/āsrava,* when it is apparently of the other type of *āsrava/ karma-īryāpatha?*'[28] 'This incompatibility of *Tattvārthasūtra* 6.5 with 6.6 indicates that Umāsvāti is attempting to run together two different categories or list, one developed later than the other (i.e. one containing the term '*īryāpatha*' at an earlier date and with a different meaning)'.[29] Since the term '*īryā*' is found also in *Tattvārtha Sūtra* 9.2 as one of the *samitis* in the sense of 'care in walking', which is one of the ways to stop the inflow of karmic matter (*āsrava nirodha*), the original meaning of *īryāpatha* was 'care in walking' and only at a later date acquired the general meaning of 'short term *karma*'. [30]

Thus, Johnson bases his theory of Umāsvāti's introduction of *kaṣāya* into the process of karmic bondage on two assumptions: that *kaṣāya* is rarely mentioned in the earliest Śvetāmbara texts,

and the incongruity between *Tattvārthasūtra* 6.5 and 6.6. He concludes that '*iryāpatha* and *sāmparāyika* are, strictly speaking, two different quantities of *karma,* one accrued by mendicants and the other by householders. But the distinction is considered to be so fundamental that they become in effect two different types: short-term, and that which leads to a further rebirth . . . . In this way *īryāpatha* acquires the general meaning of 'short-term *karma*'. At a late stage, it is given a specific technical definition by Umāsvāti, as that influx of karma which is short-term because it is free from passion; it is therefore no longer directly linked to the amount of (physical) *hiṃsā* caused, but to internal states, motivation, etc'.[31] I do not intend to examine in any detail here the validity of Johnson's claims regarding Umāsvāti's motivations for his introduction of the *kaṣāya* doctrine nor Johnson's portrayal of the status of Jain householders, both of which have been critiqued by Paul Dundas in his review of *Harmless Souls* published in *the Journal of Indian Philosophy.*[32] Instead, I wish to concentrate on the question of whether it is feasible to construct a working model of a pre-Umāsvāti karma theory and exclude the role of *kaṣāyas* from karmic bondage.

Let us first address the assumption regarding the status of *kaṣāya* in early canonical texts by examining several passages from the earlier portions of the *Sūtrakṛtāṅgasūtra,* verse 1.8.3 reads carelessness is called (the cause of) *karman,* carefulness that of the contrary (viz. absence of *karma*). According to *Sūtra*1.8.8, 'Sinners, subject to love and hate and doing wrong acquire *karman* arising from passions and commit many sins'. Sūtra1.2.12 states 'shaking off greed (*savvappaga= sarvātmaka, lobha*), pride(*viukkassa=vyutkarṣa, māna*), deceit (*nūma=māyā*), and wrath (*appattiya=krodha*) one becomes free from *karman*'.[33] Finally, in 1.6.26 it is said, 'having conquered the passions (*adyātmadoṣa*) which defile the soul: wrath, pride, deceit and greed, the Arhat, the great sage, does not commit any wrong nor does he cause it to be committed'. In these passages,

it would seem to be the case that *pramāda* and *kaṣāyas* are envisioned as inherent components of actions that bind one in *saṃsāra* and therefore something that should be gotten rid of. Scarce though they may be, passages such as these, I believe, indicate that *kaṣāya* cannot be summarily disregarded as an integral part of karmic bondage in these early canonical sources. However, it certainly would be correct to say that in the first sections of the *Ācārāṅga* and *Sūtrakṛtāṅga,* which were composed primarily to instruct the mendicant community in appropriate modes of conduct and to refute the views of other groups of mendicants, there is no 'technically formulated conception' of bondage. Nor is there any extended discussion here of the myriad of other processes that in their totality comprise Jain karma theory.

However, is it proper to assume that texts such as these should be encyclopedic in nature, that the material found in them constitute the totality of knowledge about *karma* at this time, and that a reconstruction of an early version of Jain karma theory can be made on the basis of what is found and what is absent in these sources? How should one evaluate the claims made by both Śvetāmbaras and Digambaras that portions of the early canon were 'lost' and that later texts containing detailed discussions on *karma* such as the *Prajñāpanāsūtra* and the *Ṣakhaṇḍāgama* are based on the material from the twelfth *Aṅga,* the *Dṛṣivāda,* which was in turn based on portions of earlier sources, the *Pūrvas.* It would, I believe, be inappropriate to accept such claims of an ancient authority for all material found in later texts at face value and to conclude that karma theory never changed. However, I believe it is also problematic to attempt to construct a 'pre-Umāsvāti' theory of karmic bondage based on these limited resources and in so doing exclude *kaṣāya* from early theories of karmic bondage.

Let us now turn to the second part of the problem. One, the incongruity between *Tattvārthasūtra* 6.5 and 6.6. I must admit

at the outset that I do not have any plausible explanation for why this term appears in the listing of *sāmparāyika kriyās*. In a valid critique of Umāsvāti, K.K. Dixit mentions in his preface to his English translation of Pandit Sukhlaji's commentary on the *Tattvārthasūtra,* that each of the four causes of *sāmparāyika bandha: avrata, kaṣāya, indriya,* and *kriyā,* are found in various canonical sources. 'Umāsvāti evinces on realization that each of these catalogues had a history of its own, e.g., the *Sūtrakṛtāṅga,* II. Two, discussion on *kriyā* must belong to a period when no pentad of his was yet formulated while three of his pentads must be so late that no earlier discussion mentioned them—they being only recorded in that catalogue-collection *Sthānāṅga* where they must be a recent addition. But in this Umāsvāti was erring in the company of all our old authors who all lacked a sense of history in almost equal measure'.[34] Thus, there is no way to know the context in which these lists were used in the texts available to Umāsvāti. However, Johnson seems to be right in observing that something is amiss with these two terms. 'Sukhlalji is aware of the problem, but is unable to resolve it,' as he mentions in his commentary that 'of the *kriyās*... there is only one—viz. *īryāpathakriyā*—that is not *āsrava* for a *sāmparāyīka karma* . . . And when all these *kriyās* are here called *āsrava* for a *sāmparāyika-karma* that is done simply because most of them (really, all of them except the *īryapathikī*) are in fact so'.[35]

My first idea as to how this might have been included in this list was to speculate that the terms *īryāpatha kriyā* and *sāmparāyika kriyā* might not have been two mutually exclusive terms that resulted in two different types of bondage. A mendicant who was still under the influence of *kaṣāyas* to some degree could still exercise care in walking and so forth and thus perform an *īryāpatha kriyā,* which would cause *sāmparāyika bandha,* or karmic bondage that lasted longer than a few moments, while a mendicant who had eliminated all *kaṣāyas* performing these same sorts of actions would have instantaneous bondage. However, in all available texts, *īryāpatha kriyā* is said

to cause only *īryāpatha bandha,* which lasts for three moments, and the only type of karma that is bound in this manner is *sātā-vedanīya karma.* There is absolutely no mention in any text of any other type of karmic matter being bound as a result of *īryāpatha kriyā.*

However, there may be a hint in *Bhagavatī Sūtra* 1.10 (325) that at one time these two terms may not have been mutually exclusive. Followers of another faith (*parautthiya*) say at any one time, he performs two activities, which are activities due to movement (*īryāpatha kriyā*) and those due to inner passions (*sāmparāyika kriyā*). Now, they add, at the time he performs activity due to movement, he performs activity due to passions, and at the time he performs activity due to passions, he performs activity due to movement, and so forth. Mahāvīra rejects this with the words, 'a living person at one time performs one activity.'

Most sources maintain that *īryāpatha kriyā* can be performed only by those mendicants whose passions have been temporarily suppressed or have been permanently destroyed, in other words, by mendicants in advanced stages of spiritual purity equivalent to the eleventh, twelfth, and thirteenth *guṇa-sthānas.* For example, in *Uttarādhyayanasūtra,* 'Exertion in Righteousness', the various stages of purification of the soul are discussed. Immediately following the discussion of the destruction of *krodha, māna, māyā,* and *lobha,* the destruction of the remaining *ghātī karmas* is described, following which the soul becomes a *sayoga-kevalin.* 'And while he still acts he acquires but such Karman as is inseparable from religious acts (*airya-pathika*); the pleasant feeling (produced by it) last but two moments; in the first moment it is acquired, in a second it is experienced, and in the third it is destroyed; this Karman is produced, comes into contact (with the soul) takes rise, is experienced, and is destroyed; for all time to come he is exempt from Karman'.[36]

Likewise, Abhayadevasūri, in his commentary on *the Sthānāṅgasūtra* states that *īryāpatha kriyā* is associated with *yoga* only, with the three, starting with *upaśānta-mohanīya* (i.e. the eleventh, twelfth, and thirteenth *guṇasthānas*), and with *sātā-vedanīya karma*. According to *Bhagavatī* 3.3 (182b). 'The *karman* bound by actions [especially movements] performed by a monk while discharging his religious duties (*īriyāvahiyā kiriyā*) is consumed within two *samayas*'.[37] Apparently this applies only to those mendicants in advanced states of spiritual purity for *Bhagavatī* 7.1 (291a) states that a monk (*aṇagāra*) who moves and handles his equipment without attentiveness (*aṇāuttaṃ*) performs a profane action (*saṃparāiyā kiriyā*) not an action in agreement with his mendicant duties (*iriyāvahiyā kriyā*) because the four passions are not extinguished in him (*avocchinna*) and because he acts against the precepts (*ussuttaṃ rīyai*).[38]

Conversely, according to *Bhagavatī* 7.1 (309b) 'when a monk who is closed [against karmic influx] (*saṃvuḍa aṇagāra*) moves and handles his equipment in an attentive way (*āuttaṃ*) he commits an action in agreement with his religious duties (*īriyāvahiyā kiriyā*), not a profane action (*saṃparāiyā kiriyā*) because in him the four passions are extinguished (*vocchinna*) and he acts in agreement with the precepts (*ahāsuttaṃ eva rīyai*)'.[39] Likewise, it is stated here that the *karma* resulting from a religious action (*īriyāvahiya-kamma*) may be bound only by human beings (*maṇussa, maṇussī*) who, though formerly women, men or 'neuters' (*itthī-purisa* and *napuṃsaga-paccākaḍa*) have got rid of the sexual feeling (*avagaya-veya*).[40] This, of course, would exclude those mendicants who are still subjects to the three *vedas,* which in classical karma theory, are suppressed or eliminated in the ninth *guṇasthāna.*[41]

Schubring sees a contradiction here between this and the earlier statement about the four *kaṣāyas.* However, the status of those in the ninth and tenth *guṇasthānas* is unclear, for elsewhere

in the *Bhagavatī* it says that those who have eliminated sexual feeling may bind karma resulting from a profance action (*saṃparāiya kamma*).[42]

While we need not discuss at length the karmic status of transitional stages of spiritual purity that last for a very brief time (i.e. the ninth and tenth, versus the eleventh *guṇasthāna*), it is worth noting here that not all the texts are in agreement about who performs such actions. There is another statement in the *Bhagavatī* that is indicative of a belief that this type of bondage may have alternated with *sāmparāyika bandha*. 'If a monk who is closed to karmic influx (*saṃvuḍa aṇagāra*) looks around at things (*rūva*) while being on his begging-tour (*vīī-panthe hiccā*), he commits a profane action (*saṃparāiyā kiriyā*) not an action that is in agreement with his mendicant duties (*no-īriyāvahiyā kriryā*), etc.'[43] Alone among the commentators on the *Tattvārtha Sūtra*, Siddhasenagaṇi maintains that *iryāpatha kriyā* can be performed by those who have eliminated the three stronger grades of *kaṣāyas* but who still have *saṃjvalana kaṣāyas*, that is, by mendicants in the sixth and seventh *guṇasthānas* as well as those in more advanced states of spiritual purity.[44]

In contrast, Pūjyapāda and Akalaṅka maintain that *akaṣāya* means *upaśānta kaṣāya*, or the eleventh *guṇasthāna*, and Vīrasena agrees with this interpretation.[45] It would seem that the issue that these texts are attempting to deal with is how to understand karmic bondage for mendicants and to clarify which mendicants are subject to *īryāpatha bandha*, not to distinguish between bondage in the context of the mendicant and the householder as Johnson has claimed.

But why have such a category of instantaneous bondage at all for this one type of *karma*, *sātā-vedanīya karma*, if it has no effect? Is the instantaneous bondage of *sātā-vedanīya karma* by *yoga* alone in the absence of *kaṣāyas* postulated, as Johnson claims, in order to accommodate the later addition of *kaṣāyas* to this process?[46] Indeed, the *kevalin* does not bind any additional

nāma karmas and yet the *kevalin's* body is still maintained by the rise of the residual store of *nāma karma* that were bound prior to attaining omniscience. Could feelings of the body not be generated through the rise of the residual store of *vedanīya karmas* as well.

Indeed, in his commentary on *Gommaasāra Karmakāṇḍa* 257 in which the causes of the four types of bondage (*prakṛti, pradeśa, sthiti,* and *anubhāga*) are mentioned, J. L. Jaini understands karmic bondage in the absence of passions as producing an effect. He states that when passions are entirely absent or entirely inactive, 'the duration and fruition bondages which are due to passions do not arise. . . . The duration is of the simplest and shortest kind, i.e. of one-instant only. The fruition also lasts only for one instant and is therefore necessarily very intense and concentrated. The nature (*prakṛti*) is also only of the pleasure-feeling class (*sātā-vedanīya*). The normal duration bondage (*sthiti-bandha*) is for one *antarmuhūrta*. This does not take place. Therefore, it is said that there is no duration bondage here'.[47]

There is an extensive discussion in the *Dhavalā* regarding *sātā-vedanīya karma* bound in this manner. Vīrasena states that *īryāpatha karma* is called the highest form of *sātā* because it produces happiness (*sukha*) that is greater than that of the *devas* and (ordinary) humans.[48] He describes *karma* bound under these circumstances in terms of opposites: it is grasped and it is ungrasped, it is bound and it is unbound, it is touched and it is untouched, it is experienced and it is inexperienced.

In the absence of *kaṣāyas, sthiti bandha* is not possible. Having been modified in the form of karmic matter, in the next moment it becomes non-karmic matter. There is no *sthiti bandha* because it remains bound for only one moment (*samaya*). Because the *skandhas* of *karma* come to the soul from only one cause (*nimitta*), namely *yoga*, it is said to be small or minute (*alpa*) . . . It is '*bādara*' (large or gross) because although there

are eight varieties of karmic matter, only *sātā-vedanīya karma* is bound by *īryāpatha bandha*. Therefore, the quantity of *vedanīya karma* that normally would be bound is multiplied again and again. [In comparison with *sāmparāyika bandha*] there is a large quantity of it; thus it is said to be *sthūla* or *bādara*. For this same reason it is *bahula* (abundant). Although it is grasped, it is not grasped because it is without the power to trap a person in the cycle of *saṃsāra*.[49]

Vīrasena seems to be saying that when there is instantaneous bondage, technical terms associated with karmic bondage like *sthiti, udaya, udīraṇā, nirjarā* and *anubhāga* cannot be employed in their ordinary meaning and that the effect of the *karma* bound under these circumstances is indescribable; it can only be understood by an omniscient being who personally has experienced it. Tatia who mentions this passage in his notes on *Tattvārthasūtra* 10.2, states that 'instantaneous bondage, as explained in the *Dhavalā*, is accompanied by massive elimination of *karma* and by transcendental bliss'.[50]

According to Vīrasena, the distinction between these two types of karmic bondage is reflected even in the composition of the aggregates (*skandhas*) of karmic matter that are bound. A *skandha* of karmic matter bound by *īryāpatha bandha* lack the qualities of harshness. Only that matter which has the quality of softness or gentleness (*mṛdu*) is bound. A *skandha* of *īryāpatha* [*bandha*] *karma* has matter with only the quality of dryness (*rukṣa*). Among *pradeśas* of matter, there are those that have the opposite quality, *snigdha* (sticky), which is the cause of its remaining for a long period of time [and these do not bind here].

This matter has only a pleasant smell and shining color. Only matter with a white color like that of a *haṃsa* is bound, not matter with one of the other four colors; thus it is *śukla*. It has a taste (*rasa*) that is similar to sugar, therefore it has the quality of extreme sweetness. Even though it is gentle (*manda*), there is great mutability in this matter and it produces happiness or pleasure that is beyond ordinary happiness (*atyadhika sātā*).[51]

There are several references regarding the effects produced *īryāpatha bandha karma* in Śvetāmbara sources as well. Abhayadevasūri states that from the rise of this *sātā-vedanīya karma* there is a *śubha anubhava* that exceeds the *sukha* of the *anuttaraupapātika devas,* those heavenly beings dwelling the highest heavenly abodes who are destined to attain *mokṣa* soon.[52] And this may be the purport of *Āvaśyaka Niryukti,* verses 571 and 572, where it is stated that for the Tīrthaṅkara, there is the rise (*udaya*)of only the most exalted *vedanīya karma* and extremely slight rise of the painful ones, which is like a drop of lemon juice in a large quantity of milk; therefore it does not result in suffering. Yaśovijaya has objected to the view expressed here, claiming that on the basis of scripture it is not proper to deny altogether any *asātā* to the Jina, which he supports by quoting *Tattvārtha-sūtra* 9.11 that the Jina is subject to eleven hardships (*parīṣahas*), beginning with hunger, thirst, and so forth.[53] On the basis of these passages, one need not conclude that this type of bondage has been postulated merely to integrate an old and a new theory of karmic bondage.

Before accepting a theory of karmic bondage based on activity or *yoga* alone without the accompanying element of *kaṣāyas,* one needs to consider certain issues that arise from such a construction. Would such as theory be incompatible with the belief that those who have attained omniscience (*kevala-jñāna*) and perfect conduct (*yathākhyāta cāritra*) remain embodied and perform actions (i.e. *sayoga-kevalins*) but no longer bind *karma*? If *yoga* were the sole cause of karmic bondage (albeit 'short term bondage') then Arhats, living exemplars for those less spiritually advanced, and Tīrthaṅkaras, expounders of eternal truths expressed in the Jain religion, would continue to bind *karma.* Their state of permanent omniscience, which arises as a result of the permanent absence of all *ghātiyā karmas,* would exist only when all *yoga* has ceased, namely at the time of death. Prior to this, whenever they performed an action, they would bind new

karma. Omniscience would be a temporary state lasting only as long as there was no *yoga* to cause the binding of more *karma.* And it is clear that what is meant by action is not just gross actions like going, coming, standing, sitting, and so forth but also extremely subtle actions of the body as well. Indeed, the *kevalin* does not perform any mental actions because there is direct perception of all existents when the soul experiences its own perfect knowledge and, according to Digambaras, does not perform any actions that involve speech since the production of sound becomes automatic.

However, gross and subtle actions of the body (*kāya yoga*) may continue for many years until they are terminated by the *kevalin* by means of the third and fourth *śukla-dhyānas,* which are performed just prior to the exhaustion of all remaining *āyu karma.* The states of the *sayoga* and *ayoga kevalin* may not be explicitly discussed in the very earliest portions of the Jain scriptures, but they are referred to in the *Bhagavatī Sūtra* 8.8.5, which, in the opinion of Dundas, predates Umāsvāti.[54]

And if it were activity alone that was the cause of karmic bondage, how would one prevent the binding of *āyu karma* for the next life (*parabhava āyu*) without eliminating all types of activity? Reducing the *sthiti* of *ayu karma* that is bound is not what is of concern. It is a question of how to prevent *āyu karma* for the next life from binding during the intervals of time in one's life when its binding is possible. As is commonly known, according to all available commentaries, unlike the other seven *mūla prakṛtis* of *karma, āyu karma* is bound only once in each life and must come to fruition in the very next life. Once *āyu karma* has been bound, *mokṣa* in that very life is not possible because there is no way that *āyu karma* which has been bound for the next life can be brought to fruition prematurely or destroyed before producing its effects.[55] Thus, for most human beings, this binding will take place sometime during the final third of life. Within this time frame, under what conditions is the binding of *āyu karma* not

possible? Here, we need to turn our attention to another concept, *leśyā,* or 'colorings' of the soul.

As I have discussed in greater detail elsewhere,[56] the concept that mental activities produce colors (*leśyās*) that are associated with the mind (*manas*) or with the soul itself is found at an early date in several religious traditions of South Asia. Noting a similarity between the six moral classes of humans (*abhijātis*) ascribed to the *Ājīvikas* in Buddhist sources, the six colours of the soul (*jīvavarṇas*) discussed in the *Mokṣadharma* section of the *Mahābhārata,* and the six *leśyās* described in Jain texts,[57] scholars have speculated that this idea may have originated with the *Ājīvikas* or that is was part of a body of knowledge shared by the mendicant communities. But most important for the discussion at hand, it is also listed at *Tattvārtha- sūtra* 2.6, as one of the *audayika bhāvas,* or states of the soul due to the rise (*udaya*) of *karmas.*

Both Śvetāmbara and Digambara sources agree that when the soul has the most intense grade of black (*kṛṣṇa) leśyā,* which is associated with the most intense degree of passions, and when the soul has the most intense grade of white (*śukla) leśyā,* which is associated with either a minimum of passions or a temporary or permanent absence of passions, *āyu karma* cannot be bound. In discussing the binding of *āyu* in the context of the *guṇasthānas,* it is beginning at the eighth *guṇasthāna* that the soul has degrees of *śukla leśyā* that are of sufficient intensity to be incompatible with the binding of *āyu karma.* If the soul returns to one of the lower *guṇasthānas,* a descent which is associated with an increase in *kaṣāyas, āyu karma* appropriate to that *guṇasthāna* can be bound. If, however, a soul has not yet bound *āyu karma* and destroys all *ghātī karmas,* thereby attaining the thirteenth *guṇasthāna,* that of the *sayoga-kevalin, āyu karma* for the next life (*parabhava āyu*) will never be bound because the causes for its binding (namely, actions that are informed by passions generated by *mohanīya karmas* as reflected in all

but the purest grade of *śukla-leśyā*) have been permanently eliminated. In a sense, the duration (*sthiti*) of the *mohanīya karma* that is bound with the soul is of little relevance since this *karma* (and ultimately all other *ghātī karmas*) can be brought to fruition prematurely and thus destroyed without producing their effects through rigorous austerities and meditational processes. Likewise, except for *āyu karma*, the *sthiti* of all *aghātiyā karmas* is of little consequence since they are either removed from the soul or their *sthiti* is adjusted to correspond with that of the remaining *āyu* by the *kevalin* just to attaining *mokṣa* through the process of *kevali-samudghāta*, or the expansion of the space-points of the soul beyond the spatial limits of the body. Thus, what is most crucial here with respect to 'long term bondage' is how to prevent the binding of *āyu karma* for the next life (*parabhava āyu*) while activity of the body (*kāya yoga*) still continues.

For Johnson's speculations regarding a pre-Umāsvāti construction of karmic bondage to become a workable model, one must look at karma theory as a whole and provide an explanation other than *kaṣāyas* and *leśyās* for the cause of binding of this unique karma and one must also justify the continued existence of bodily activity (*kāya yoga*) in the *sayoga kevalin* without compromising the state of purity and omniscience of such a soul.

References

1. Tatia 1994, pp. xi–xii.
2. Dundas 1985, p. 169.
3. Johnson 1995, p. 80.
4. Ibid, 1995, p. 15.
5. *Sarvārthasiddhi (SS)* 610 on *Tattvārthasūtra (TS)* 6.1–6.2 Tatia (1994, p. 151) explains this process as follows: 'The soul's beginningless karmic body channels the infinite power of the soul and in so doing causes itself and the soul to vibrate incessantly. The body-making karma creates further bodies (fiery, gross, conveyance,

and protean), which also vibrate and intensify the soul's vibrations.'

6. *TS* 8.2 and 8.3 (=*SS* 8.2).
7. *SS* 734.
8. *TS* 8.10.
9. *TS* 8.1 The *Karmagranthas* include *pramāda* under *avirati;* thus here there are *four mūla-hetus.* There are also sub-categories of these, for a total of 57 *uttara-hetus* (Glasenapp 1942, p. 63).
10. As translated by Tatia 1994.
11. *Mūlācāra* 244; *jogā payaḍi-paesā hidiaṇubhāgā kasāyado kuṇadi/ apariṇaducchiṇṇesu y bandhahidikāraṇā natthi//* According to Phoolcandra Siddānta Śāstrī, this verse may also be found at *Gommaasāra Karma-kāṇḍa* 257 and the (Śvetāmbara) *Pañcasaṃgraha* 4.507. Note that in the Hindi translation, *anubhāga* is added.
12. He also draws to a lesser extent from the *Daśavaikālika-, Uttarā-dhyayana-* and *Bhagavatī-sūtras.*
13. Dixit 1978, p. 9.
14. Ibid, p. 19.
15. Ibid, p. 7.
16. Ibid, p. 15.
17. Ibid, p. 5.
18. Ibid, p. 29.
19. Ibid, p. 33.
20. Johnson 1995, p. 56.
21. Ibid, p. 15.
22. Ibid, p. 18.
23. Here Pūjyapāda has a lengthy discussion of the karmic processes involved in these three types of activity. He also defines *yoga* as the vibration of the space-points of the soul.
24. J. L. Jaini 1920, p. 125; Tatia 1994, p. 152; and S.A. Jain 1960, p. 169, respectively.
25. See, for example, Śīlāṅka's commentary to *Sūtrakṛtāṅga* 2.2.14.
26. *'avrata-kaṣāya-indriya-kriyāḥ pañca-catuḥ-pañca-pañcaviṃśa-ti-saṃkhyāḥ pūrvasya (sāmparāyika) bhedāḥ'.*
27. Johnson 1995, p. 59.
28. Ibid, p. 60.
29. Ibid, p. 61.
30. Ibid, p. 62.

31. Ibid, pp. 62–4.
32. Dundas 1997.
33. Cf. *Sūtrakṛtāṅga-sūtra* 2.2.29: A monk should not indulge in deceit (*khanna=māyā*), greed (*pasaṃsā, lobha*), pride (*ukkāsa= utkarsha, māna*), and wrath (*pagāsa=prakāśa, krodha*).
34. Dixit 1974, p. 8 *Avrata* includes violence, untruth, theft, incontinence, and acquisitiveness, as discussed in the context of *vratas* in *TS*, Chapter 7.
35. Johnson 1995, p. 60 and Sanghvi 1974, p. 236.
36. *Uttarādhyayana Sūtra* 19.71 as translated by Jacobi 1895, p. 172.
37. Deleu 1970, p. 100.
38. Ibid,p. 132.
39. Ibid, p. 138.
40. Ibid, p. 152, translating *Bhagavatī Sūtra* 8.8 (383b).
41. Glasenapp 1942, pp. 86–87.
42. *Bhagavatī Sūtra* 8.8 (387b) as summarized in Deleu 1970, p. 152.
43. Ibid, 10.2 (495b), p. 168.
44. *TS* 6.5.
45. *SS* 616, *Rājavārtika* 6.4, lines 23-24, and *Dhavalā* 5.4.31 (vol. 13, p. 92).
46. Johnson 1995, p. 51.
47. J.L. Jaini's commentary on *GKK* 257.
48. *Dhavalā* 5.4.24 (vol. 13, p. 51).
49. Ibid, 5.3.24 (vol. 13, pp. 47–51).
50. Tatia 1994, p. 254.
51. *Dhavalā* 5.3.24 (vol. 13, pp. 47–51).
52. Abhayadevasūri's *ṭīkā* on *Bhagavatī Sūtra* 3.3.15 (pp. 457–58) as quoted in *Kriyā-kośa*, pp. 89–90.
53. *Adhyātmamataparīkṣa*, p. 227 as translated in Jaini (this volume).
54. Dundas 1997, p. 505.
55. Glasenapp 1942, p. 74
56. Wiley 2000.
57. The term *leśyā* is found in some of the earliest Śvetāmbara sources such as *Sūtrakṛtāṅga Sūtra* 1.6.13 and 1.10.15.

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Jainendra Siddhānta Kośa. See Jinendra, Varṇī.

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6

Some Observations on Tattvārthasūtra

DAYANAND BHARGAVA

Ācārya Umāsvāti (or Umāsvāmi according to Digambara tradition) summarized the Jaina philosophy in sūtra style in his famous work *Tattvārthasūtra*. In this paper we propose to make some observations on the seventh sūtra of the first chapter of *Tattvārthasūtra* to illustrate how Ācārya Umāsvāti utilized the material available to him.

The Importance of the Sūtra

The sūtra under reference reads like this:

nirdeśa svāmitvasādhanādhikaraṇasthitividhānatah, (निर्देशस्वामित्वसाधनाधिकरणस्थितिविधानत:) 1.7.This sūtra is preceded by the sūtra *pramāṇanayairadhigamah* (प्रमाणनयैरधिगम:) 1.6 and is followed by *satsaṁkhyākṣetrasparśanakālāntarabhāvalpa- bahutvaiśca* (सत्संख्याक्षेत्रस्पर्शनकालान्तरभावाल्पबहुत्वैश्च) 1.8. This means that just as *pramāṇa* and *naya* are the means to acquire the knowledge of any philosophical principle, similarly *nirdeśa* etc. which are known as *anuyogadvāra* also serve the same purpose. It is intriguing to note that while the philosophical works deal with *pramāṇa* and *naya* in detail, they overlook these *anuyogadvāras* completely, even though the Āgamic literature has dealt with them in detail. In fact one of the Jaina works has the title of

Anuyogadvāra but the writers of logical works in Sanskrit right from Samantabhadra-Siddhasena upto Ācārya Yaśovijaya do not make any mention of these *anuyogadvāras*. Ācarya Umāsvāti, of course, mention these *anuyogadvāras* in two sūtras (1.7 and 1.8) and his commentators also deal with these at some length.

These *anuyogadvāras* are, in fact, points regarding which investigation should be made with reference to any philosophical matter. These points of investigation are very significant and helpful in clarifying a concept to a very large extent. Had the Jaina logicians discussed and utilised these in their discussion Jaina Philosophy would have been much more enriched. In fact, the non-Jaina systems could have also utilised these to their benifit. Unfortunately this was not done.

The Three Traditions

Though these *anuyogadvāras* have been enumerated in two sūtras (1.7 and 1.8) of *Tattvārthasūtra*, we shall, however, deal with 1.7 only because of the reason that the list given in 1.8 is found identically similar in all the Digambara and Śvetāmbara sources. It is only with the list given in 1.7 that we find variations.

The chart given below shows these variations:

Tattvārthasūtra 1.7	*Dhavalā* 1/1.1.1/18/34	*Anuyogadvāra* 13.713 & Viśeṣāvaśyakabhāṣya 973-974 *also 1484-5*
1. *nirdeśa*	1. *kiṁ*	1. *uddese*
2. *svāmī*	2. *kassa*	2. *niddese*
3. *sādhana*	3. *keṇa*	3. *niggame*
4. *adhikaraṇa*	4. *kattha*	4. *khetta*
5. *sthiti*	5. *kevaciram*	5. *kāla*
6. *vidhāna*	6. *kadividhau*	6. *purise*
		7. *kāraṇa*

Tattvārthasūtra 1.7	*Dhavalā* 1/1.1.1/18/34	*Anuyogadvāra* 13.713 & *Viśeṣāvaśyakabhāṣya* 973-974 *also* 1484-5
		8. *paccaya*
		9. *lakkhaṇa*
		10. *nae*
		11. *samoyaraṇa*
		12. *numae*
		13. *kini*
		14. *kaivihaṁ*
		15. *kassa*
		16. *kahiṁ*
		17. *kesu*
		18. *kahaṁ*
		19. *kecciraṁ kālaṁ*
		20. *kai*
		21. *saṁta*
		22. *avirhiyaṁ*
		23. *bhavā*
		24. *garisa*
		25. *phāsaṇa*
		26. *niruttī*

A Comparison of the Three lists

It is clear from this chart that the list of the *Tattvārthasūtra* and *Dhavalā* are identical with the only difference that what *Dhavalā* states in a common language, the *Tattvārthasūtra* states those very questions in a language which befits the sūtra style. Obviously a sūtra would have been very bizzarre, if it were to

be framed like *kiṁkassakeṇakatthakevacirekadvividhau* (किं कस्स केण कत्थ केवचिरेकद्विविधौ), etc. Therefore *Tattvārthasūtra* followed a more sophisticated way.

As regards the third list we have twenty six questions in it which include all the questions of the first list but add twenty more questions. If we attempt a comparison of the *Tattvārthasūtra* with this list the result would be something like the following:

Anuyogadvāra & Viśeṣāvaśyakakbāṣya	Inclusion of the contents of the longer list in the smaller list of the *Tattvārthasūtra*
1. *uddese*	
2. *niddese*	*nirdeśa*
3. *niggame*	
4. *khetta*	
5. *kāla*	
6. *purise*	
7. *kāraṇa*	
8. *paccaya*	
9. *lakkhaṇa*	
10. *nae*	
11. *samoyaraṇa*	
12. *numae*	
13. *kini*	
14. *kaivihaṁ*	*vidhāna*
15. *kassa*	*swāmi*
16. *kahiṁ*	*adhikaraṇa*
17. *kesu*	*adhikaraṇa*
18. *kahaṁ*	*sādhana*

19.	*keccirań kālań*	*sthiti*
20.	*kai*	
21.	*samta*	
22.	*avirhiyań*	
23.	*bhavā*	
24.	*garisa*	
25.	*phāsaṇa*	
26.	*niruttī*	

We have thus, for all practical purposes, two lists – one smaller, represented by the *Tattvārthasūtra*, *Dhavalā* and the other longer list given by the *Anuyogadvāra* and *Viśeṣāva-syak-abhāṣya*; the longer one being inclusive of the smaller one. Of these lists we may note the following characteristics:

(i) The list of *Anuyogadvāra* is concerned purely with the methodology.

(ii) The same list is repeated in the *Viśeṣāvaśyakabhāṣya* but with its application to *sāmāyika*.

(iii) The *Dhavalā* cuts short the list in a day-to-day language.

(iv) The list of the *Tattvārthasūtra* is a technical version of the list of *Dhavalā*.

The Question of Repitition

The *Tattvārthasūtra* tries to avoid all repitition of the longer list such as *kahiṁ-kesu and kaivihań, kai*. Pujyapāda has, however, pointed out that *Tattvārthasūtra* 1.8 contains many repititions of *Tattvārthasūtra* 1.7 in the following manner:

Tattvārthasūtra, 1.7	*Tattvārthasūtra*, 1.8
nirdeśa	*sat*
vidhāna	*saṁkhyā*
adhikaraṇa	*kṣetra-sparśana*
sthiti	*kāla*

The justification of this repitition is that a preceptor caters to the necessity of all those who like brevity or elaboration.[1] This answer is repeated by Vidyānanda also in his *Tattvārthaślokālaṅkāra*.[2]

The Characteristics of the *Tattvārthasūtra* List

There is one question, however, which remains to be answered. Is the list of the *Tattvārthasūtra* (and *Dhavalā*) comprehensive enough to include all the queries of the longer list of *Anuyogadvāra* (and *Viśeṣāvaśyakabhāṣya*). If would be observed that if we go by the six cases of Sanskrit grammar, the list of *Tattvārthasūtra* includes all the cases, but the dative and ablative cases are not included as is shown below:

nirdeśa	Agent
sthiti	Accusative
sādhana	Instrumental
swāmi	Genetive
adhikaraṇa	Locative

The dative and ablative cases are represented in the longer list of *Anuyogadvāra* under *niggame, kāraṇa* and *paccaya*. It appears that the list of the *Tattvārthasūtra* has metaphysical entities like *jiva* and *ajiva* in view, the origin of which can not be traced and no purpose could be attributed to them either whereas the longer list of *Anuyogadvāra* has *sāmāyika* in view the origin and purpose of which can safely be described. What is important in this respect is the attempt of *Viśeṣāvaśyakabhāṣya* to show that since modes have a cause and since modes and substance are partly identical, even substance can be said to have a cause.[3]

The Anuyogadvāras and Realist systems of Philosophy

Ācārya Vidyānanda in his commentary, *Tattvārtha-ślokavārtika* has used these sūtras for refuting the Buddhist and the Vedantic

positions. One thing, becomes clear form this that Ācārya Vidyānanda has impliedly suggested that these *Anuyogadvāras* are applicable to other realist systems also but are obviously not applicable to idealist systems like Buddhism and Vedānta which do not accept continuity or duality.

Conclusion

In fine, we can conclude:

1. *Anuyogadvāra* evolved an extensive list of enquiries for investigating into any philosophical matter.
2. Ācārya Umāsvati made contribution in two ways: (i) by putting the day-to-day language into *śāstrīya* language and (ii) by reducing the number of enquiries from 26 to 6 as this number was sufficient, in his view, for explaining metaphysical entities like *jīva* and *ajīva*.
3. Commentators on *Tattvārthasūtra* applied the methodology first to *samyagdarśana* (by Pūjyapāda) and then to all the seven predicaments *jīva*, *ajīva* etc. (by Akalaṅka).
4. *Viśeṣāvśyakabhāṣya*, however, applied the methodology to *sāmāyika* and reverted back to the original list of *Anuyogadvāra*.
5. *Dhavalā* followed the list of the *Tattvārthasūtra* but in the language of *Anuyogadvāra*.
6. These *anuyogadvāras* are also applicable to non-Jaina realistic systems of philosophy like *Nyāya* or *Sāṁkhya*.
7. There is no hard and fast rule regarding the number of *anuyogadvāras*. It may differ from subject to subject and from individual to individual.
8. Ācārya Umāsvāti has the credit of retaining the spirit of the Āgamas whereas the later Jaina logicians leave many subjects which are extensively dealt with in the Āgamas. *Anuyogadvāra* is one of them.

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2. येहि शिष्याः संक्षेपरूचयस्तान् प्रति प्रमाणनयैरधिगमः इति सूत्रमाही येचमध्यम रूचयस्तान् प्रति निर्देशादिसूत्रम्। ये पुन विस्तररुचयस्तान् प्रति सदादिमिस्तत्त्वार्थाधि गमं दर्शयितुमिदं सूत्रम्।
3. पर्याया हि सर्वेषामपि वस्तूनामनित्या इत्यतस्तेषां करणमपि संभवति। यदि नाम पर्यायाणां करणं संभवति, तर्हि द्रव्यस्य किमायातम्? इत्याह–पर्यायो येन द्रव्यादन. न्योऽभिन्नस्तेन पर्यायस्य करणं द्रव्यस्यापि करणं भवत्येवेति। –विशेषावश्यकभाष्य, भाग 2, पृ. 638।

7

Reflection on the Implications of Some Ideas of Umāsvāti in his Tattvārthasūtra

NATHMAL TATIA

Introduction

In this paper I intend to discuss the implications of some of the aphorisms of the *Tattvārthasūtra* of Umāsvāti in the light of modern thought. These aphorisms are pregnant with ideas that modern philosophy and science have endorsed. Umāsvāti has very carefully explained the essential doctrines of the Jaina scriptures. While going through the works of Professor A. N. Whitehead, I found many discussions that are very similar to the ideas contained in the aphorisms of Umāsvāti. The book entitled *Religion and Science* by IAN g. Barbour[1] was also critically studied by me in order to understand the close relationship between religion and science which helped me to understand the deep implications of the ideas of Umāsvāti. I have selected only four topics for brief discussion.

Interservice of souls

In the *Tattvārthasūtra*[2], *Parasparopagraho Jīvānām*, 'souls render service to one another', it has been said that the souls create common environments. In the following passage of his *Adventures of Ideas*[3] Professor Whitehead explains how coordination is

necessary for the proper functioning of societies of smaller physical entities such as protons, and so on. The universe achieves its values by reason of its coordination into societies of societies, and into societies of societies of societies. Thus an army is a society of regiments, and regiments are societies of men, and men are societies of cells, of blood, and of bones, together with the dominant society of personal human experience and cells are societies of smaller physical entities such as protons, and so on, and so on.

Also all of these societies presuppose the circumambient space of social and physical activity. According to Jainism every living organism has a soul, and as such the cells are societies of souls that render service to each other. The *nigodas* in Jainism are thus smallest living entities that form a society.

At another place in the *Adventures of Ideas*[4], we find a vivid description of how *societus of insects* are astoundingly successful so far as it concerns survival power. These societies have a past extending over tens of thousands of years, perhaps of millions of years. It is the greatest of mistakes to believe that it has required the *high-grade* intelligence of mankind to construct an elaborate social organization. This reminds us of the doctrine of Jainism that every soul, however, undeveloped, is possessed of both *matijñāna* and *śrutajñāna.* The instinct functioning in the insects is a kind of potential *śrutajñāna*.

The Nayas

In the *Tattvārtha Sūtra*[5], the *nayas,* philosophical standpoints, have been explained. Each entity has a background, which is infinite. The *naya* stands for a finite aspect which is meaningful only if the background is infinite. This is very lucidly explained by Whitehead in his *Essays in Science and Philosophy*[6], 'There is finitude - unless this were true, infinity would have no meaning. The contrast of finitude and infinity arises from the fundamental metaphysical truth that every entity involves an indefinite array of perspectives, each perspective expressing a finite characteristic

of that entity. But any one finite perspective does not enable an entity to shake off its essential connection with totality. The infinite background always remains as the unanalysed reason why that finite perspective of that entity has the special character that *it does have*. Any analysis of the limited perspective always includes some additional factor of the background'.

The entity is then experienced in a wider finite perspective, still presupposing the inevitable background, which is the universe in its relation to that entity'. Again it is said that 'the notion of the complete self-sufficiency of any item of finite knowledge is the fundamental error of dogmatism ... there is no entity which enjoys an isolated self-sufficiency of existence'.[7] Again it is said 'There is not a sentence which adequately states its own meaning. There is always a background of presupposition which defies analysis by reason of infinitude'.[8]

Anekānta

The *doctrine of Anekānta,* the union of opposites, is explained in the *Tattvārthasūtra*[9], Origination, cessation and persistence constitute existence. Whitehead in his *Adventures of Ideas*[10], explains dualism of cessation and persistence as follows – 'The universe is dual because in the fullest sense, it is both transient and eternal. The universe is dual because each final actuality is both physical and mental. The universe is dual because each actuality requires abstract character. The universe is dual because each occasion unites its formal immediacy with objective otherness. The universe is many because it is wholly and completely to be analysed into many final actualities. The universe is *one,* because of the universal immanence. There is thus a dualism in this contrast between unity and multiplicity. Throughout the universe there reigns the union of opposites which is the ground of dualism'.

According to Buddhism, reality is constituted by events and relationships rather than by separate substances or separate particles. To Whitehead, transition and activity are more

fundamental than permanence and substance. He pictures the basic components of reality as interrelated as dynamic events. He rejects the *atomist* view of reality as unchanging particles that are merely externally rearranged.[11]

Plato says that it is the definition of being that it exerts power and being subject to exertion of power, can we imagine being to be devoid of life and mind, and to remain in awful unmean-ingness an everlasting fixture ?[12] Plato wrote in the *Sophist,* that *not being* is itself a form of being.[13] Perishing is assumption of a new function in the creative advance of the universe.[14]

The Mind:

In the *Tattvārthasūtra*[15], it is said that the worldly souls fall into two groups, souls that possess a mind and souls that do not. In the sūtra[16], it is said that those that have a mind are intelligent beings. In the Jaina view, the psychic mind creates a physical mind which is made of very subtle matter.

The scientists are confident that genetics and biology will account for all aspects of human life. The mind will be precisely explained as an epiphenomenon of the normal machinery of the brain. According to Whitehead mind and consciousness are found only at higher level. Consciousness occurs only when there is a central nervous system. Consciousness and mind are radically new emergents in Cosmic history. Whitehead does not attribute mind and mentality to lower-level entities, but he does attribute at least *rudimentary forms of experience* to unified entity at all levels.[17] This is exactly the view of Jaina philosophers.

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6. Whitehead, *Essays in Science and Philosophy*, London, 1948, p. 60.
7. Ibid, p. 78.
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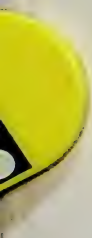
Sources of Meditation in Tattvārthasūtra from Jaina Canons and Hindu Yoga-Śāstra

Jagat Ram Bhattacharyya

Indian Philosophy is mainly based on spirituality and, therefore, leads to the path of emancipation. Jain scriptures also have its own identity and view in prescribing the philosophy of the path of emancipation. *Ācārya Umāsvāti* has delineated the principal objects of Jaina philosophy concisely and in the form of sūtra in the *Tattvārthasūtra*. So it is popularly known as the entrance of the study of Jain philosophy.

According to Umāsvāti meditation is one of the components of austerity–*anaśanāvamaudaryavṛttiparisaṃkhyānarasa parityāgaviviktaśayyāsanakāyakleśā bāhyaṁ tapaḥ* (9.19) [The six external austerities are—fasting, semi-fasting or reduced diet, voluntarily limiting the variety and the manner of seeking food, giving up delicacies or a stimulating diet, lonely habitation and mortification of the body]; *prāyaścittavinayavaiyāvṛttya-svādhyāyavyutsargadhyānānyuttaram* (9.20) [The six internal austerities are—penance, reverence (humility), service, scriptural study, renunciation and meditation].

Internal austerities have again been classified in different ways, such as, penance has nine divisions, those are, confessing transgression (*ālocana*), repenting past deeds (*pratikramaṇa*), combined confession and repentance (*tadubhaya*), careful

inspection of articles received (*viveka*), abandoning unfit articles (*vyutsarga*), austerity (*tapas*), lowering of ascetic seniority (*cheda*), segregation from the order (*parihāra*) and reordination (*upasthāpana*). Reverence of four kinds are implemented for, learning (*jñāna*), the enlightened world-view (*darśana*), good conduct (*cāritra*) and senior ascetics (*upacāra*). Services are of ten kinds which are to be rendered to the preceptor (*ācārya*), teacher (*upādhyāya*), practitioner of austerities (*tapasvī*), learner (*śaikṣa*), sick (*glāna*), group (*gaṇa*), union (*kula*), order (*saṅgha*), ascetics (*sādhu*) and fellow monastics (*samanojña*). Scriptural study has five stages, such as, teaching (*vācanā*), questioning (*pṛcchanā*), reflection (*anuprekṣā*), correct recitation (*āmnāya*) and preaching of the doctrine (*dharmopadeśa*). Renunciation means abandoning the external articles and the internal passions including the body.

While discussing the characteristic features of meditation, Umāsvāti has mentioned the qualities of the person engaged in meditation. One of the qualities of the person is that he should be with good bone-joints. The sūtra-*uttamasaṃhananasyaikāgra-cintānirodho dhyānam* (9–27). *antarmuhūrtāt* (9–28) [The concentration of thought on a single object by a person with good bone-joints is meditation and it lasts an intra-hour]. The bone-joints determine the potentiality of the body. These are of six kinds, such as, (1) interlocking of bones on both sides, strengthened with pin and plate, (2) interlocking of bones on one side with half pin and half plate or interlocking of bones with pin, (3) interlocking of bones on both sides, (4) interlocking bones on one side and pin on the other, (5) pin between two bones and (6) two bones bound by skin, sinews and flesh. Out of these the first one is most auspicious and next two are also fit for meditation.

Tattvārthasūtra admits meditation as four fold: mournful (*ārta*), wrathful (*raudra*), analytic (*dharmya*) and white pure (*śukla*) (*ārta-raudra-dharmya-śuklāni* 9.29). Among these the

last two, analytic and white lead to the path of emancipation. Meditation meaning the concentration of thought or psyche does not always lead to emancipation because of their goal and motive. So mournful and wrathful meditations according to their nature come under negative category in respect of emancipation. Umāsvāti has classified the mournful meditation into four categories, (1) *ārtamamanojñānāṃ saṃprayoge tadviprayogāya-smṛti- samanvāhāraḥ* (9.30) [Dwelling on ridding oneself of contact with disagreeable objects or getting out of any unhappy situation is mournful meditation], (2) *viparītaṃ manojñānām* (9.33) [Dwelling on recovering contact with an agreeable object or repeating pleasant feelings is also mournful meditation], 3. *vedanāyāś ca* (9.32) [Dwelling on ridding oneself of unpleasant feelings is also mournful meditation], and 4. *nidānaṃ ca* (9.34) [Intensive anxiety to fulfill unfulfilled desire in future lives is also mournful meditation].

Umāsvāti prescribes one *sūtra* for wrathful meditation, *hiṃsā'nṛtāsteyaviṣayasaṃrakṣaṇebhyo raudramaviratadeśavi-ratayoḥ* (9.36) [Dwelling on the perpetration of violence, falsehood, theft and the preservation of one's possessions is wrathful meditation. People who are at lower spiritual stages of non-abstinence and partial abstinence are subject to it].

The remaining two kinds of meditation- analytic and white, lead to the path of emancipation. For analytic meditation Umāsvāti has formulated the sūtra – *ājñā'pāyavipākasaṃsthāna vicayāya dharmyam* (9.37) [Dwelling on investigating the essence of the scriptural commandments, the nature of physical and mental suffering, the effects of karma and the shape of the Universe and its contents is analytic meditation. The variant reading adds *apramattasya* which means that people who are at the spiritual stage of complete self-restraint, free of laxity are capable of it.

In case of white meditation, the sūtra is *śukle cādye pūrva-vidaḥ* (9.39) [The first two varieties of white meditation are

also possible in a person at the stage of complete self-restraint with suppressed passion and at the stage of complete self-restraint with eliminated passions. The first two varieties of white meditation belong to the one conversant with the early scriptures]. But the last two varieties of the white meditation belong to the one who is omniscient. The white meditation is again categorized into four, such as, multiple contemplation (*pṛthaktva vitarka*), unitary contemplation (*ekatva vitarka*), subtle infallible physical activity (*sūkṣmakriyāpratipāti*) and irreversible stillness of the soul (*vyuparatakriyānivṛtti*).

Reference to the meditation has been found in the *Sthānāṃgasūtra,* specially and partly in the *Samavāyāṃgasūtra.*

In the fourth *hāṇaṃ* of the *Sthānāṃgasūtra*, meditation is defined in the following way:

Meditation is of four kinds: *attejhāṇe, roddejhāṇe, dhammejhāṇe* and *sukkejhāṇe.*

Attajhāṇa has again four categories, such as, employed with the contact of one which is not charming (*amamuṇṇa saṃpaoga saṃpautte*), employed with the contact of one which is charming (*manuṇṇa saṃpaoga saṃpautte*), employed with the contact of meditation upon disease (*ātaṁka saṃpaoga saṃpautte*) and employed with the contact of desire and enjoyment which are served (*parijuṣitakāmabhoga saṃpaoga saṃpautte*). The characteristic features of *attajjhāṇa* are—lamenting (*kaṃdanatā*), feeling sorrow (*soyaṇatā*), weeping with tears (*tippaṇatā*) and to cry before every one (*paridevanatā*).

Roddajjhaṇa is known of four types, such as, injurious thought activity (*hiṃsānubandhī*), liar (*mosānubandhī*), thinking of stealing (*teṇāṇubandhī*) and eager for protecting worldly objects (*sārakkhāṇubandhī*). The characteristic features of *roddajjhāṇa* are of four types, those are—faint heart (*osaṇṇa dose*), sin due to false scripture (*aṇṇāṇa dose*), (*bahu dose*) and sin without repentance till death (*āmaraṃta dose*).

Dhammajjhāṇa is also of four types, such as, contemplation on scripture (*ānāvijae*), meditation upon faults arising upon passions (*avāyavijae*), meditation upon the intensity of karmas (*vivāgavijae*) and meditation upon the form of universe, continent, ocean, etc. (*saṃhāṇavijae*). The characteristic features of *dhammajjhāṇa* are—liking produced by the order, teaching of the Omniscient (*āṇārui*), natural faith or inclination (*ṇisaggarui*), faith in scriptures (*suttarui*) and love for religion excited by a sermon or a study of scriptures (*ogāḍharui*). The four types of support or basis are–reading of holy scripture (*vāyaṇā*), doing work by the permission of Guru (*paḍipucchaṇā*), to discuss or examine the meaning of the sutra (*pariyaaṇā*) and contemplation (*aṇuppehā*). Four types of *aṇuppehā* discussed in the canons are—contemplation upon the solitariness of the soul (*egāṇuppehā*), contemplation upon impermanence of wealth etc. (*aṇiccāṇuppehā*), contemplation upon soul's helplessness in the world (*asaraṇāṇuppehā*) and contemplation that the world is endless, full of troubles, etc. (*saṃsārāṇuppehā*).

The features of *sukkajjhāṇa* are—free from affliction (*avvahe*), free from bewilderment (*asaṃmohe*), abandoning a thing fit to be abandoned (*vivege*) and checking all the activities of the body (*viussagge*). The basis or support of *sukkajjhāṇa* is patience (*khaṃti*), emancipation from karmic bondage (*mutti*), straight forwardness (*ajjave*) and politeness (*maddave*). Four types of contemplations are—deep meditation on emancipation (*aṇaṃtavattīyāṇuppeha*), meditation that every object changes at different times (*vippariṇāmānuppehā*), meditation upon the evils of worldly existence and meditation upon the influx of karman, etc. (*avayāṇuppehā*).

The source of meditation can be traced even in the Pre-Vedic stage. The idols found in the excavation of Mohenjodoro has various meditative postures. In the Veda also meditation has been admitted by means of both yoga and austerity. Even then the rituals are believed to be the gate-way of emancipation

(*yasmāt ṛte na sidhyati yajño vipaścitaścana sa dhīro yogamanvati*– R.V. 1/18/7). In the period of *Upaniṣad,* the theories and ideas of meditation were being flourished. In the *Śvetāśvatara Upaniṣad,* meditation is depicted elaborately. There is a mention that the meditator being unattached to the worldly interests and completely self-restrained can achieve the state of the supreme soul. The same preaching can also be had to the context of the fourth contemplation of white meditation of Jainism, that is, *avāyāmuppehā.* Meditation being related to spirituality has been regarded as the cause of salvation. The *Upaniṣad* admits that austerity leads to the absolute knowledge or *brahmajñāna.* The Upanisad admits that austerity leads to the absolute knowledge or *brahmajñāna* which again leads to salvation. Likewise Jainism admits the omniscient to be liberated.

The Hindu Yoga śāstra prescribes mainly two systems of yoga, those are *sāṃkhya* and *yoga.* The propounder of *sāṃkhya* is Maharṣi Kapila and *yoga* is propounded by Hiraṇyagarbha as the earliest. *Sāṃkhya* and *Yoga* are again identified in the *Bhagavad Gītā* as *karmayoga* for *yoga* and *jñānayoga* for *sāṃkhya.* The basis of *sāṃkhya* is wisdom where as action and worship are the primary means of *yoga.* The causes behind the cycle of rebirth mentioned in the *sāṃkhya* and *yoga* are spiritual ignorance, egotism, attachment, aversion, ignorance causing fear of death, suffering and desire where as the way of introversion is explained to be based on the eight systems of yoga, those are self-restraint (*yama*), subduing (*niyama*), yogic posture (*āsana*), restraining of breath (*prāṇāyāma*), restraining of organs (*pratyāhāra*), the act of holding (*dhāraṇā*), meditation (*dhyāna*) and perfect absorption in meditation (*samādhi*). Meditation has very important place in this eight systems of yoga. Out of these, the first five are mentioned as external agents where as the other three–*dhāraṇā, dhyāna* and *samādhi* are mentioned as internal agents for spiritual upliftment. The five external accomplishments are equally important in *sāṃkhya* and *yoga.*

Only difference here is that *yoga* is dependent on *dhāraṇā, dhyāna* and *samādhi* for its being introvert but *sāṃkhya* attains the same without the help of those means.

Different Philosophical schools have prescribed various ways and means for salvation. The theoretical aspect of meditation regarding its steps and methods are different in nature. But basically in certain stages some aspects are to be regarded as common. *Yogaścittavṛtti nirodhaḥ* is applicable everywhere in all systems of meditation in all the schools of Indian Philosophy. Following the same the meditator dwelling in the white meditation ultimately stops the physical, vocal and mental activites and attains complete liberation. Jainism marked it through spritual stages called *guṇasthāna.*

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4. *Samavāyāṃgasūtra*, Yuvacharya Mahaprajna.
5. *Jaina Meditation,* Nathmal Tatia.
6. *Jain Paramparā meñ Dhyāna kā Svarūpa,* Seema Rani Sharma.

9

Umāsvāti on Omniscience

FUJINAGA SIN

All the students of Jainism must know that the *Tattvārthasūtra* is admitted as an authentic work by both the schools of Jainism, Śvetambara and Digambara. The importance of this work can be pointed out from two aspects: its having been influenced by the āgamic works, and its influence on the later Jaina works and philosophers. In his work, having collected materials from āgamas and having deeply thought over them, the author Umāsvāti arranged the Jaina views on many topics.

Very few topics in the work are originally from Umāsvāti. Later Jaina philosophers of both sects such as Pūjyapāda, Akalaṇka, Vidyānandin and Siddhasenagaṇi developed the ideas of the author in the form of commentaries on it. Among the concepts dealt with in the *Tattvārthasūtra*, the topic of omni- science seems to be one of the most important. In this paper it shall be argued how Umāsvāti discusses this matter. It is a well- known fact that there is a so called auto-commentary upon the *Tattvārthasūtra*. Its authorship is rather difficult to determine. The Śvetambaras admit that it was written by the author of the *Tattvārthasūtra*, i.e. Umāsvāti, while the opposite sect of Digambaras denies it. Tentatively it shall be taken just as one of the commentaries.

Umāsvāti discusses the subject of ominscience in two portions of the *Tattvārthasūtra*: in the first chapter and in the chapters ninth and tenth. His way of dealing with the topic in these chapters is quite different. In the first chapter omniscience makes a part of epistemology; while in the remaining portion it can be categorized into the problem of karma. Thus to consider omniscience in the *Tattvārthasūtra*, these two aspects must be distinguished: an epistemological and a karmic.

First, let us begin with the epistemological treatment of the omniscience in the first chapter of the *Tattvārthasūtra*. In the ninth sūtra of the first chapter omniscience is classified as one of the five kinds of knowledge along with perception, scripture, clairvoyance and telepathy.[1] These five kinds of knowledge are again divided into two groups: indirect and direct. The omniscience is said to be direct knowledge.[2] Here it must be noted that the author uses two words to denote the knowledge; *jñāna* and *pramāṇa*. The former usually means knowledge in general or the contents of knowledge while the latter is generally used in the sense of the method of knowing. However, the author employs these words without giving any definitions. This means that Umāsvāti does not have much interest in epistemology.

This classification of *pramāṇa* into the two subdivisions is very common in the Jaina epistemology. In *āgama,* for example, the reader comes across this classification in the *Sthānāṅgasūtra*.[3] Later philosophers such as Akalaṅka also follow this method of classification.[4] But so far as the classification of five kinds of *jñāna* is concerned, the situation is not the same. In āgamas this type of classification is very popular while in later periods the way of classification does not concern the five kinds of knowledge.[5]

The object of knowledge is explained by Umāsvāti to some extent. So far as omniscience is concerned, the objects of omniscience are all substances and modes.[6] This statement about omniscience goes with the original and basic meaning of the word: the knowledge which has all things in the past,

present and future as its object.To denote this sense generally the word *sarvajña* is used in Jainism and other schools of Indian philosophy. However, in the *Tattvārthasūtra* the word *sarvajña* is never employed while the author uses the term *kevalajñāna*.[7] The reason of this particular usage shall be discussed later.

Besides these explicit arguments, Umāsvāti also describes the unique nature of omniscience in an implicit manner. He says that among the five kinds of knowledge, the first three types, i.e. perception, scripture and clairvoyance, may contain wrong or false ones.[8] This means that the remaining two types of knowledge, in which omniscience is included, are always right. The author mentions that the four types of knowledge can occur simultaneously in one and the same person.[9] This again means that only the omniscience cannot take place with other kinds of knowledge in one and the same person because the omniscience recognizes, as we have seen above, all the substances and modes. From these facts it can be said that Umāsvāti realizes the epistemological speciality of omniscience.

Almost all Jaina philosophers admit that a soul (*jīva*) has a defining character called *upayoga* or consciousness. Though Umāsvāti refers to the fact that there are two sub-divisions of *upayoga,* i.e. the fundamental character of *jīva,*[10] he does not explain the details of them. Traditionally the Jaina philosophers maintain that in *kevalin* as well as in an ordinary person the *upayoga* has two aspects; *jñāna* and *darśana.* On the order of occurrence of these two in an omniscient person, the two sects, the Śvetambara and the Digambara, have different opinions. The former maintains that the two take place one after another while the latter is of the opinion that the two occur simultaneously.[11] Umāsvāti never exhibits his idea on this topic. He must have noticed the divergence between the two sects. Because of being a Digambara author, he and his predecessor Kundakunda clearly mentioned the simultaneous occurrence of the two while in the āgamas the opposite theory is mentioned.[12] We cannot

understand the exact reason of his silence. However it seems to be likely that he does so to avoid unnecessary quarrels on the doctrine. This may be one of the reasons why the *Tattvārthasūtra* is admitted as authentic by both sects of Jainism.

As mentioned above, Umāsvāti argues the topic of the omniscience from another point of view, that is to say, from the viewpoint concerning the karma. Actually the second half of the *Tattvārthasūtra* mainly deals with karma. Here what is meant by the word karma is relation between *jīva* and *ajīva*, especially matter (*pudgala*). A soul allows the inflow of matter through its three kinds of actions. The matter covers the inherit character of the soul. The complete separation of the soul from the *pudgala* is called liberation (*mokṣa)*. In the tenth chapter of the *Tattvārtha sūtra*, Umāsvāti discusses the *mokṣa*.The first sūtra of this chapter declares that the omniscience occurs through annihilation of delusion and that of obstruction of knowledge, intuition and that of the *antarāya*.[13] Here, by explaining the occurrence of the omniscience, the author clearly combines the omniscience with the karma or annihilation of the karma. This explanation is quite common in the Jaina traditon. In āgama literature as well as in later philosophers' works, the omniscience is explained as a result of annihilation of the main varieties of karmas.[14]

According to the Jaina tradition, the annihilation and stoppage of the karma are done through penances or austerity (*tapas*). So the omniscience is again related to *tapas* . The last part of the ninth chapter of the *Tattvārthasūtra* deals with meditation as a kind of austerity. The author points out and explains the various kinds of meditation. The two of the highest meditations called *śukla dhyānas* are said to be performed by the omniscient.[15] So it can be ascertained that these meditations are the practical cause of the final beatitude or liberation.

Moreover in his other work called *Praśamarati*, Umāsvāti refers to a notion of *kevali-samudghāta* which is peculiar to the Jaina tradition. An omniscient person extends his soul to fill the whole universe and shrinks to the original size. The whole process

of the *samudghāta* takes eight moments and this is performed for the purpose of shortening the duration of the remaining karma.[16] In this case also the omniscience or the omniscient person is related to the idea of karma. It should be noted that the topic of *kevalisamudghāta* was never mentioned in earlier āgamas while it became popular in the later āgama literature.

Now let us examine the Umāsvāti's attitude and usage of words concerning the idea of omniscience or an omniscient person. In *āgama* literature, especially in the early texts, we come across the praise of *Tīrithaṃkaras* as omniscient. Mahāvīra, for example, is praised in *Ācāraṅgasūtra* when he acquired the perfect knowledge.[17] Actually attainment of omniscience in the life of a *Tīrthaṃkara* is celebrated as one of the five auspicious events. However, Umāsvāti doesn't write any sūtra to describe any particular person as an omniscient. In a sense he deals with the topic of omniscience theoretically. But he never tries to prove that the Jaina *Tīrthaṃkaras* are the only omniscient persons. All he does in the *Tattvārthasūtra* is to explain what the omniscience or omniscient person is. The first philosopher in Jainism that tried to establish the omniscience of the *Tīrthaṃkaras* by means of inference is Samantabhadra who belongs to a period later than that of Umāsvāti.[18]

Furthermore, in his *Tattvārthasūtra* as well as in *Praśamarati*, Umāsvāti does not use the word *sarvajña* to denote the concept of omniscience. Instead, he exclusively employs the words *kevalajñāna* for omniscience and *kevalin* for an omniscient person. In Indian philosophy in general, to denote omniscience the word *sarvajña* is popular, while in Jaina philosophy both *sarvajña* and *kevala* are used. So we can say that the word *kevalin* or *kevala* in the sense of an omniscient person or omniscience is peculiar to Jainism. But the usage of these words has changed along with the history. In *āgams* the word *kevala* seems to be commonly used beside the word *sarvajña*. On the contrary, later philosophers like Samantabhadra and Akalaṅka prefer the word

sarvajña to *kevala*. By these philosophers the word *sarvajña* is used in epistemological context because it originally means knowledge which has every substance and mode as its object. Samantabhadra and the other Jaina logicians had to use this word in debate on the omniscience with other schools. Judging from the usage of the words, it can be said that Umāsvāti has much more interest in the epistemological side of omniscience than in its karmic aspect.

Conclusions

From these discussions it can be safely said that:

1. Umāsvāti, the author of the *Tattvārthasūtra* and *Praśama-rati*, places emphasis upon the karmic aspect of omniscience rather than the epistemological. Though he does explain the epistemology of the omniscience, he puts greater emphasis on the karmic aspect.
2. In his works as a whole he remains in the Jaina tradition itself and never tries to debate with other schools of Indian philosophies. The same is true when he refers to the omniscience. He must have had some knowledge on inference. However Umāsvāti does not use it to prove the existence of the omniscience. The exclusive usage of the word *kevala* or *kevalin* also shows this fact.
3. Thus he must belong to the early part of Jaina philosophical tradition, that is to say, the period after the āgamic age and before the age of logic to which Samantabhadra and Akalaṅka belong. In other words, Umāsvāti stands at a turning point in the history of Jaina philosophy.

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4. *Laghīyastraya*, In: *Akalaṅkagranthatraya*, ed. Mahendra Kumar Jain, Ahmedabad and Calcutta, Siṃghī Jain Granthamālā 1939.
5. For the development of the classification of *jñāna* in āgama literature, vide. *Āgama-yuga kā Jain Darśana*, D. Malvania, Jaipur 1990. A good reference book for the epistemology in late ages is *Jaina Ontology* by K.K.Dixit, Ahmedabad, L. D. Series 1971.
6. *sarvadravyaparyāyeṣu kevalasya. –Tattvārthasūtra*, I-29.
7. It may be argued that there is the word *sarvajña* in the auto-commentary. However, as mentioned above, in this paper the discussion is limited to the original *sūtra* which both sects regard as authentic and written by Umāsvāti.In the sūtras the word *sarvajña* never occurs.
8. *matiśrutāvadhayo viparyayaś ca. –Tattvārthasūtra*, I-31.
9. *ekādīni bhājyāni yugapad ekasminn ācaturbhyaḥ*. –Tattvārthasūtra, I-30.
10. *upayogo lakṣaṇaṃ sa dvividho ṣacaturbhedaḥ. –Tattvārthasūtra*, II-8–9.
11. It should be noted that there are exceptions on the topics. Mallavādin, for example, belongs to the Śvetambara sect and maintains the simultaneous occurence of the *jñāna* and *darśana*. This fact was pointed out by Samaṇi Mangala Prajna at the seminar.
12. Kundakunda shows his opinion on this topic in his *Niyamasāra*. For the view shown in the āgama literature see *Jain Epistemology* by Indra C. Shastri, Vanarasi, P.V. Research Series, 1990.
13. *mohakṣayāt jñānadarśanāvaraṇāntarāya-kṣayāc ca kevalam.--Tattvārtha sūtra* X-1.
14. Jaina āgama literature are, in a sense, full of the discription of the *mokṣa* acqired through annihilation of karma. Needless to say that commentators on the *Tattvārthasūtra* have the same opinion with Umāsvāti on the attainment of *mokṣa*.
15. *ārttaraudradharmyaśuklāni*. Again sūtra 37 and 28 read: *śukle cādye pūrvavidah, pare kevalinaḥ. –Tattvārthasūtra*, IX. 29.
16. See chapter 20 of *Praśamaratiprakaraṇa* by Y. S. Shastri, Ahmedabad: L.D. Series 1989.
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10

Contribution of Ācārya Umāsvāti to the Concept of Existence

Samani Mangal Prajna

The contribution of Ācārya Umāsvāti regarding the concept of existence is twofold: (i) he is the first to give the definition of existence as possessed of origination, cessation and persistence. Though this concept is already available in the canonical literature of the Jain as, yet this specific definition of existence was given by Ācārya Umāsvāti for the first time. This definition has been accepted later by all the Jain thinkers unanimously. (ii) In his auto-commentary on *Tattvārthasūtra,* 5/31 Ācārya Umāsvāti has classified existence into four categories. This classification is his contribution which has later been explained in his commentary on that by Ācārya Siddhsenagaṇi.

Two Aspects of Existence

While describing the nature of existence we find its two dimensions: (1) Being, and (2) Becoming. The idealistic systems accept the reality of either of the two, condemning the other as only a fiction of mind. For example the Vedāntins would accept the reality of Being, condemning the phenomenon of Becoming only as an illusion. The Buddhists, on the other hand, accept the reality of Becoming, condemning Being only as an imagination. The Vaiśeṣikās found out a third way. According to them both

the permanent and the transitory are real but whatever is permanent is totally different from whatever is transitory. Thus according to the Vaiśeṣikās one and the same thing is not both permanent and transitory or being and becoming. The Jainas, on the other hand, accept identity-cum-difference between both of them. According to the Jain philosophy a substance is the co-existence of both Being and Becoming, the unwavering and wavering, the stable and unstable. It is immutable and mutable both. The soul is immutable and as such it never changes into non-soul. It is also mutable and as such it passes through various modes. This is true not only of the soul but of all other substances which are neither absolutely permanent nor absolutely impermanent, but both permanent and impermanent simultaneously.

All that originates, vanishes and persists is real. This triple criterion of truth is as validly applicable to the material atom as to the spiritual self. Each and every existent comes under this criterion. According to Jain philosophy existence is a combination of both, absolute and relative, stable and unstable. We find this truth in *Bhagavatī sūtra* in these words:

'It is true, O lord!' asked Gautama, 'that the unstable changes while the stable does not change, the unstable breaks whereas the stable does not break?' yes, Gautama! 'This is exactly so'.[1]

This statement of *Bhagavatī* indicates the nature of existence. The stable is permanent and unstable is origination and cessation. It means that existence has dual nature, which, though opposite to each other, coexist as complimentary to each.

Resolving the Contradiction

The question before the Jains was as to how they can attribute two contradictory characteristics to existence simultaneously. The Jains resolve the problem by pointing out that we attribute certain characteristics to any object because *we give prominence* to those characteristics; it does not mean that the

opposite characteristics are being denied. The fact is that when we predicate some attributes to some objects, we also imply the possibility of the opposite characteristic as well.

Four aspects of existence

Having stated this in the aphorism of *Tattvārthsūtra,* 5/31 Umāsvāti proceeds to apply this to the nature of existence in his auto-commentary. He finds that both being and becoming can be bifurcated into two. Being has two dimensions: one unspecified existence and the other the existence of different substances. Similarly becoming has two aspects - production and destruction. As a propounder of thoroughly realistic system *Umāsāvati* accepts the reality of all four afore-said categories. Being as one undifferentiated existence is called as *dravyāstika;* whereas when being is categorized as medium of motion, medium of rest, time, space, matter and soul it is known as *mātṛkāpadāstika.* Because these categories give birth to the universe.[2] Becoming when implying production is called *utpannāstika* and when implying destruction is called *paryāyāstika.*

This description makes it clear that Jainism is thoroughly a realistic system which accepts the reality of all the four: (1) undifferentiated being, (2) different category of being, (3) production and (4) destruction.

Agamic Concept of Existence

Lord Mahāvīra is said to have pronounced three attributes of existence, viz. production, destruction and continuity. On being asked by Indrabhūti, his foremost disciple what is the nature of reality? (*kim tattam*) Mahāvīra is reported to have first answered: 'origination' (*uppannei vā*) and then when same question was successively repeated, 'destruction' (*vigamei vā*) and 'peristence' (*dhuvei vā*). Ācārya Umāsvāti has faithfully represented this in his aphorism [*Utpādavyayadhrauvyayuktam sat,* 5/29]. In his auto-commentary however he has given four types of existence as we have already stated.

Objection to the Jaina view of existence

If we look at four types of existence we would find that by implication Ācārya Umāsvāti has tried to incorporate different views regarding existence. This has also covered the question of relative and absolute existence to some extent. The term absolute has two implications: (i) That which is true for all times and all places, (ii) That which is pure or independent. Thinkers like Dr. Radhakrishnan have criticized Jainism in the following words—

'Yet in our opinion the Jaina logic leads us to a monistic idealism and so far as the Jainas shrink from it they are untrue to their own logic . . . The theory of relativity cannot be logically sustained without the hypothesis of an absolute.

. . . If Jainism stops short with plurality, which is at best a relative and partial truth, and does not ask whether there is any higher truth pointing to a One which particularises itself in the objects of the world, connected with one another vitally, essentially and immanently, it throws overboard its own logic and exalts a relative truth into an absolute one'.[3]

Objections Answered

This is a criticism of Jainism from an absolutistic point of view. This criticism means that relative existence necessarily presupposes an absolute existence. Ācārya Umāsvāti accepts this absolute existence under the category of *dravyāstika* existence, which is one all pervading and without beginning and end. Ācārya Umāsvāti has described *dravyāstika* existence under the synthetic point of view.[4] In perfect knowledge (*kevalajñāna*), omniscient (*kevalī*) knows all objects simultaneously. This state of knowledge cannot be comprehended through logic because it surpasses all discursive knowledges which are always successive.

The Jain scriptures clearly state that this type of existence is beyond words, logic and mind:

'All voices get reflected (i.e. fail to reach there). It is impossible to express the nature of the immaculate soul in words'.[5] There is no reason there i.e. it is beyond the grasp of logic'.[6] 'The intellect fails to grasp it'.[7]

Ācārya Amṛtcandrasūri in his commentary on *Samayasāra* transcreates this very idea in the following words —

When one experiences the all embracing lustre of the self, lustre of the partial view-point does not arise and the organs of knowledge cease to work; one does not know where the circle of symbolic representation withers away; what more can be said even the *duality ceases to be felt*.[8]

Thus the Jaina scriptures right from the *Ācārāṅgasūtra* were conscious of absolute aspect of existence. Both the Śvetāmbara and Digambara scriptures describe this aspect of existence in negative terms also.

He is neither long, nor short, nor a circle nor a triangle, nor a quadrilateral nor a sphere.[9] He is neither black nor blue nor red nor yellow nor white. There exists no simile (to comprehend him).[10]

This may be compared to the following gāthā of the *Samayasāra*:

In the (pure) soul there is no colour, no smell, no taste, no touch, no visible form, no body, no bodily shape and no skeletal structure.[11]

This is comparable to the following description of the *Upaniṣads*:

The self is without sound, without touch and without form, undecaying is likewise, without taste, eternal, without smell, without beginning, without end, beyond this great universe. Discerning that one becomes free from the mouth (jaws) of death.[12]

Thus we see that the Jainas do not stop at a relative truth but go beyond it and conceive of an absolute truth also. True to

its own logic it maintains that just as relativity cannot be logically sustained without the hypothesis of an absolute, similarly an absolute cannot be logically sustained without the hypothesis of a relative truth. The non-absolutism, therefore, does not lead to a monistic idealism but to a dualistic pluralism. That the objects of the world are connected with one another is accepted by the *Ācārāṅga* when it declares that one who knows one, knows all and one who knows all knows one.[13] This inter-connectedness does not mean obliteration of difference between on object and the other. It only establishes identity-cum-difference between two objects.

Pluralistic Concept of Existence

Inspite of this Umāsvāti is quite conscious that he is dealing with a pluralistic system, therefore he mentions *mātṛkāpadāstika* existence as the second type of existence. Under this type of existence we describe all the five types of eternal substances, viz., Medium of motion, medium of rest, space, matter and soul.

Five homogeneous aggregates (*astikāyas*) have been accepted as basic existence in Jain Philosophy. There is no existence except these five homogeneous aggregates (*astikāyas*). A concept of *astikāya* gives the specific understanding of existence. *Astikāya* is a technical word. It is a combination of two words *asti* and *kāya*. Generally *asti* means point= *pradeśa* and *kāya* means aggregate. An aggregate of homogeneous points is called *astikāya*. There is also a very significant expression of *astikāya* given by Ācārya Siddhasenagaṇi in his commentary on *Tattvārthasūtra*. All existent are possessed of three characteristics viz. origination, extinction and persistence. The particle *asti* indicates persistent characteristic of existence whereas *kāya* typifies the first two characteristics viz. origination and destruction.[14] So we may say that *astikāya* and existence are synoymous in this sense. These *astikāyas* are also absolute in the sense that they exist independent of each other from time immemorial. *Ācārya Mahāprajña* says:

'five *astikāyas* are absolute truth because their existence is neither created by our consciousness nor do they depend on each other for their existence, but they exist independently.[15]

. . . The soul in its bounded form represents relative truth whereas in its liberated form its existence is absolute . . . (Similarly). An insentient being is a relative truth in its dependent form whereas in its independent form it represents absolute truth'.[16]

Comprehensive View of the Jainas

As we have already said, Ācārya Umāsvāti deals with the transitory aspect of existence under two heads: (i) origination (ii) destruction, respectively, calling them *utpannāstika* and *paryāyāstika*. There is a famous philosophical doctrine called '*ajātivāda*' which holds that all origination is just as illusion; nothing originates in reality. Ācārya Umāsvāti refutes this by accepting the existence of origination. Destruction and origination being two sides of the same coin, destruction is as real as origination. This is accepted by Ācārya Umāsvāti under the fourth category of existence that is *paryāyāstika*.[17]

It may be noted that here change is bifurcated into two; origination and destruction. In the '*Brahmasūtra*' also change is bifurcated into the same two categories under the name of birth (*janma*) and destruction (*pralaya*). Śaṅkarācārya points out that these two along with continuity include the six modifications enumerated in the '*Nirukta*': *jāyate, asti, vardhate, vipariṇamate, apakṣīyate* and *vinaśyati*.[18]

Conclusion

To conclude, treatment of existence by Ācārya Umāsvāti in his works is quite illuminating in the following sense:

1. Ācārya Umāsvāti is the first to give the definition of existence according to Jain view.
2. Existence in its undifferentiated form is one.

3. The categories of existence are real and are not the manifestations of one reality. This lays the foundation of a pluralistic system.
4. Relativity and absolutism are supplementary to each other. The Jain works right from the *Ācārāṅga* up to Ācārya Amṛtacandrasūri are conscious of absolute aspect of reality. Ācārya Umāsvāti in his classification of existence takes full note of this fact.
5. The classification of existence into four by Ācārya Umāsvāti is his own and is elaborated by the Śvetāmbara commentators of the *Tattvārthasūtra* like Siddhasenagaṇi and Haribhadra. Other Jain Ācāryas appear to have overlooked this classification.
6. The treatment of existence by Umāsvāti is so comprehensive that it includes all the aspects of the Jain view of existence.

References

1. *Se nunaṃ bhante! athire paloai, no thire paloai ? Athire bhajjai, no thire bhajjai? hanta Goyamā! athire paloai no thire paloai, athire bhajjai no thire bhajjai.* —*Bhagavatī*, 1/440.
2. The word *mātṛkā* occurs in *Ṭhāṇam*, 10/46 also, but in a different context. There it means origination, destruction and continuity. The tradition has that Lord Mahāvīra started his sermon with the three terms; *uppannei vā, vigamei vā and dhuvei vā*. These three terms being the source of all the teaching of Lord Mahāvīra, are called *mātṛkā*. Similarly, the five *astikāyas* being the source of all existence are also called *mātṛkā*.
3. *Indian Philosophy*, Dr. Radhakrishnan, pp. 305–6.
4. *Saṃgrahābhiprāyānusārī dravyāstikaṃ.*

   —*Tattvārtha Bhāṣyānusariṇi*, p. 400.
5. *Savve sarā niyaanti.* —*Āyāro*, 5/123.
6. *Takka jattha na vijjai.* —Ibid, 5/124.
7. *Mai tattha no gāhiya*—Ibid, 5/125; *Se na dīhe, na hasse, na vae, na tanse, na cauranse, na parimanḍale.* —Ibid, 5/127.

8. *Na kinhe, na nile, na lohie, na halidde, na sukkille.* —Ibid, 5/128.
9. *Uvama nā vijjae.* —Ibid, 5/137.
10. *Udayati na nayaśrīr astameti pramānaṃ, kvacidapi nahi vidmo yāti nikṣepa cakram/ Kimaparam abhidadhmo dhāmni sarvaṅkaśesminn anubhavam upayāte bhāti na dvaitam eva.*—*Samayasāra, Ātmakhyāti,* gāthā 9, p. 75.
11. *Jīvassa natthi vaṇṇo ṇavi gandho ṇavi raso ṇavi ya phāso ṇavi rūvaṃ na sarīraṃ ṇavi saṃhānaṃ na saṃhananaṃ.* —*Samayasāra*, gāthā 50.
12. *Aśabdam asparśam arūpam avyayam tathā arasaṃ nityaṃ agandhavac ca yat/ anadi anantam mahataḥ paraṃ dhruvaṃ nicāyya tan mṛtyu-mukhāt pramucyate//*—*Kahopaniṣad*, 1/3/15.
13. *Je egaṃ jānai se savvam jānai, je savvam jānai, se egaṃ jānai.* —*Ācārāṅga*, 3/74.
14. *dhrauvyārtha-pratipattaye'stiśabdaprakṣepaḥ/*—*Tattvārthabhāṣyānusāriṇī īkā* (VI), pp. 317–8.
15. *Nirapekṣa satya panca astikāya haiṃ. inakā, astitva na to hamāri cetanā meṃ hai aur na eka dūsare ki tulanā meṃ udbhūta hai kintu svatantra hai.* —*Jain Darśan aur Anekānta*, p. 29.
16. *Baddhajīva kā astitva sāpekṣa satya hai aur mukta jīva kā astitva nirapeksa hai: . . . paratantra acetana padārtha sāpekṣa satya hai aur svatantra acetana padārtha nirpekṣa satya hai.* —Ibid, p. 3.
17. Even though origination and destruction, both are *paryāya* yet Ācārya Umāsvāti includes only destruction under *paryāyāstika*, perhaps he has the concept that all changes involve destruction of the earlier mode and therefore he has included only destruction under *paryāyāstika*.
18. *Brahmasūtra*, 1/2.

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Parallelism between Tattvārthasūtra and Yogasūtra

KUSUM PATORIA

From available sources it can be assumed that yoga was in practice in India from Pre-historic-ages. It was a well-established philosophical system, and also a practical discipline accepted by other philosophical systems. Jaina tradition extols the first Tīrthaṅkara Ṛṣabha as a *Mahāyogi*.The *Mahābhārata* and *Śrimad Bhāgavata* refer to Ṛṣabha as a practitioner of different yogas.[1] According to *Mahābhārata* Hiṃyagarbha is an ancient and the first knower of yoga.[2] Hiṃyagarbha is one of the several names of Lord Ṛṣabha.

Pātañjala *Yogasūtra* and *Tattvārthasūtra* both have many similarities. Many conceptions are similar. A number of technical terms are the same, e.g. *savitarka, avitarka, savicāra, nirvicāra, mahāvrata, kṛta-kārita-anumodita, vajra-saṃhanana, kevala, kevali, kaivalya, kṣīṇakleśa, mohāvaraṇa, jñānāvaraṇa*, etc.

This paper points out and explains some of these similarities.

A. Acceptance of Variable Constancy (*Pariṇāmī-Nityatā*)

(a) TS: The unique theory of *Anekānta* means the negation of the absolutism of extistence, non-existence, permanence and momentariness. The substance is such as absorbs both

permanence and impermanence in its identity.

TS defines a substance to be that, which has attributes and modes.[3] Modes and attributes are not numerically distinct members in the constitution of a substance. A substance cannot stand independently of its modes and attributes. Devanandi says that substance *(dravya)* flows towards its modes.[4] The substance, its attributes and modes are not totally different elements in a substance, nor is substance totally different from its attributes and modes.

An attribute is that, which never leaves the substance. Devanandi states, 'those which found inhering permanently in substance, are the attributes'.[5] An attribute changes, but can never disappear from its substance. According to Umāsvāti, the attributes inhere in a substance, but in themselves, cannot be supposed to have attributes.[6] He emphasises two facts. First, the attributes presuppose a substance for their inherence, and secondly, attributes do not form a substratum for other attributes. A substance is a collection of attributes. Umāsvāti means that the attributes are not mental constructions but have Ontological Validity. The attributes are mutually distinct, but each of these inheres the whole of the substance.

The modes are the forms of existence of a substance with regard to its various attributes. The variations of an attribute are the modes, says Devasena in *Ālāpapaddhati*.[7] Modes depend upon attributes, being the forms of existence of a substance.

TS mentions *sat* or existence as the differentia of a substance. This *sat* does not mean absolute permanence. A substance by its nature undergoes changes, still it maintains its identity. So, *sat* has been defined as the co-presence of origination, decay and permanence.[8] The substance undergoes variations by negating old forms of existence and assuming new ones and thereby safeguarding its persistence. So, according to the Jaina philosophy, continuity and change are coexistent in the substance. There is no temporal distinction among the states of

origination, decay and permanence. It is one existence which implies origination, decay and permanence simultaneously. Hence a substance would mean origination, decay and permanence in one.

(b) YS: YS also describes threefold changes in mind, atoms and senses.[9] These are change of quality *(dharma-pariṇāma)*, *lakṣaṇa pariṇāma* and *avasthā-pariṇāma*.[10] Changes like clay particles undergoing change in form and becoming a pitcher, is called *dharma-pariṇāma*. As Bhoja remarks in his commentary '*mṛtlakṣaṇasya dharmiṇah piṇḍarūpa-dharma-parityāgena ghaarūpa-dharmāntara svīkāro dharmapariṇāmah*'.[11] It means change of quality in a substance, or in other words the substance undergoes a change. The change in *dharma* itself due to time is *lakṣaṇa-pariṇāma*. Future, present and past are only the three different moments of the same thing.

The appearance of a thing is constantly changing owing to the continuous change of atoms that compose it. Yet the changes are so fine and infinitesimal that they cannot be noticed by anyone except the Yogis. One substance undergoes endless changes of qualities in order of succession. The qualities only are manifested in time by virtue of which the substance also is spoken of as varying and changing temporally.

The substance is that, which remains common to the latent (*śānta*) the rising (*udita*) and the unpredictable (*avyapdeśya*) characteristic qualities.[12]

(c) Comparision: So, this theory of threefold change brings it near the Anekānta theory.

The difference between them is that TS accepts every substance including soul as variable constant *(pariṇāmī-nitya)* . Umāsvāti states that, *nitya* means persistence of its identity.[13] Soul also has origination, decay and permanence in it. According to TS, a substance must mean co-presence of position and negation, permanence and impermanence, and diversity and unity without involving any contradiction therein, but YS accepts the absolute

permanency of the *puruṣa* and the *pariṇāmi-nityatā*, of the qualities.[14]

B. Dualism: TS and YS

The soul has been variously conceived by philosophers. The yoga and the Jain systems of philosophy believe in the distinct existence of soul and matter, so they are dualists.

(a) TS: TS accepts the soul (*jīva*) and matter (*ajīva* or *pudgala*) are only partially different.[15] The non-dualist and other systems don't assign a common origin of soul and the matter, so the only alternative is to accept two distinct substrata to account for the soul and the matter. But absolute distinction and opposition can find meaning, only when one entity is existent and other is non-existent. Jaina view of the relation of the soul and the matter is partial difference and partial agreement between them. This view is as distinction-cum-non-distinction or '*kathañcit bhedābheda*'.

Jaina dualism admits the contribution of both soul and matter in the world process. If the dualism of the soul and the matter is admitted, a relationship between them must also be accepted.

According to the Jaina system, a substance cannot transform its attributes to those of another substance. All substances manifest by themselves.[16] TS formulates the theory of auxiliary causation (*nimitta*) to explain the relation between the soul and the matter. Different substances work in coordination with each other (thereby maintaining their individuality) and also helping each other's functions. According to this theory, there is no mutual transformation of two substances or their attributes. The one by accepting the virtual action (*upakāra*) of the other undergoes transformation in its own constitution. This theory presupposes a capacity in both the soul and the matter by virtue of which the mutual *upakāra* becomes possible.[17]

Interaction and parallelism are two main theories of soul and the matter relation. Above mentioned causation (*nimitta*)

theory of soul-non-soul relation is neither interaction, as there is no mutual transformation of the two substances, nor parallelism, as the two series cannot be held to be absolutely independent of each other.[18]

(b) YS: YS also starts with dualism of the soul (*puruṣa*) and the non-soul (*prakṛti*). It admits numberless souls and one primeval matter called *prakṛti* constituted of qualities. *Prakṛti* is that ultimate substance which is the source of all physical and psychical phenomena. Its primordial state is conceived as an equilibrium of qualities where there is no visible change. All action and interaction of the qualities at this state are only in a potential state. So, *prakṛti* is a real, eternal, non-intelligent and independent principle. Qualities are also real and substantive. Souls are isolated, neutral, intelligent and inactive.[19]

Patañjali says that the *puruṣa* is a seer (*draṣā*) or observer whereas the *prakṛti* is an illusory reality which exists only for the the *puruṣa*.[20] Their nature of unity is *avibhāgaprāptau iv a*, as if there is no difference. *Bhāṣya* remarks this realtion as '*bhoktṛ-bhogyatā*' relation.

According to YS, something like unity takes place between the *buddhi* and the *puruṣa*. There is a seeming reflection of *puruṣa* in the *buddhi*, and as a result of this reflection, it appears as if the self becomes united with the conceptual determination of the *buddhi*. The nature of this reflection is a transcendent one. Thus phenomenal intelligent self is partially a material reality arising out of the seeming interaction of the soul and the mind. So, the YS accepts interaction of soul and non-soul. It states that interaction is the only way by which matter releases the soul from its seeming bondage. Patañjali states that, the pure nature of *sattva* has great resemblance with pure nature of *puruṣa*.
(c) Comparison: The reflection of *puruṣa* in the *buddhi* creates many problems. Absolutely passive *puruṣa* cannot be assumed

as related in any way to the world process. *Tattvārthasūtra* has solved these difficulties by conceiving *nimitta* theory of causation.

C. Relation of Mind and Matter

(a) TS: Ts describes mind and matter as distinct entities and one cannot be reduced to or derived from the other. Mind or soul is characterized by consciousness, while matter is unconscious.

Umāsvāti gives consciousness (*upayoga)* as the defining characteristic of the *jīva*.[21] It is a function (*vṛtti*) of soul. Knowledge is grouped as direct(*pratyakṣa*) and indirect (*apratyakṣa*). Direct means that which is determined by soul itself, hence it is independent of non-soul.[22]

(b) YS: Patañjali states the *prakṛti* as a primeval cause of matter on the one hand, and mind, the senses and ego on the other. So matter and mind are nothing more than two different kinds of modifications of *prakṛti* . He distinguishes from them a self intelligent principle, which he calls *puruṣa* or *draṣā*. Matter considered only of three primeval qualities or substantive entities, which are called *sattva*, *rajas* and *tamas*. These are the only three elements, regarded as forming the composition of all phenomena, mental and physical.

The *puruṣa* is neither quite similar to the mind not altogether different from it. The mind is constantly undergoing modifications accordingly as it grasps its objects one by one. The act of having a perception is nothing, but its own undergoing of different modifications and thus an object sometimes comes within the grasp of *buddhi* and again disappears as a patency *(samskāra)*, yet again comes into the field of the understanding as memory (*smṛti*) . Therefore, it is changing (*pariṇāmin*). But the *puruṣa* is constant seer of *buddhi*. The *buddhi* is unconscious, while the *puruṣa* is pure light of intelligence. *Buddhi* is nothing but a modification of the three *guṇas*, which are non intelligent. So mind is a modification of matter, but in its active aspect, *buddhi*

feels itself one with the spirit.

(c) Comparison: Therefore, the main difference between the two is that the YS conceives mind as born of *prakṛti,* whereas TS accepts minds as conscious mainifestation.

D. Concept of Iśvara

(a) Iśvara in YS is that special *puruṣa*, distinct from all others by the fact of his being untouched by the afflictions or vehicles of the fruitions of action. He is omniscient to the highest degree. The *praṇava* or *Oṃkāra* is His name.

This Iśvara, defined in two sūtras (1/24–5) is just like the liberated soul of TS. He is also untouched by afflictions and obtains omniscience. He is *vītarāga* and *sarvajña*. Umāsvāti describes *mokṣa* as the total expulsion of the karmas from the soul. Yoga's Iśvara is neither the superintending element (*adhiṣhātā*) of *prakṛti,* nor the creator of the world. He is not active and cannot cause any motion in *prakṛti.*[23] So this Iśvara is similar to kevalin of Jain.[24]

But Vyāsa explains it differently. He remarks that though Iśvara is a *puruṣa* he does not suffer any sort of bondage in any way: He is always free and the over-lord. He never had, nor will have any relations with these bounds. This explaination differs from that of TS.

E. 'Yoga' of YS and *Saṃvara, Saṃyama* and *Gupti* of TS and other terms:

The term *yoga* in YS is used for restraining the mental states. These mental states are similar to the term *yoga* and *āsrava* (influx) of TS. Yoga and *āsrava* are defined in TS as '*Kāyavāṅmanaḥkarma yogaḥ/sa āsravaḥ*', that is the activity of the body, speech and mind is *yoga* and that is *āsrava.*[25] Therefore *yoga* and *āsrava* of TS come to mean the activities of the body, speech and mind and *saṃvara* comes to mean the restraint of *āsrava.*[26] Thus both the terms *yoga* of YS and *saṃvara* of TS signify restraint.

The activity of the body and speech necessarily presuppose mental activity. In *Vyāsa bhāṣya*, *vṛttis* are called *mānasa-karma*. *Tattvārtha bhāṣya* also describes *manoyoga* as a *mānasakarma*. So this is an additional point of similarity in YS and TS.

The use of *saṃvara* is exclusive to the Jaina philosophical texts and it has been in vogue from Pre-Mahavira-times.[27] The term *saṃvara* and *yoga* have similar meaning and connotation.

Yoga can also be compared to *saṃyama* because TB defines *saṃyama* as restraint of yoga.[28] Not only *saṃvara* and *saṃyama* but the *gupti* and meditation may also be compared with yoga. *Gupti* is rightly restraint of yoga.[29] *Manogupti* is explained as *'sāvadya-saṁkalpa-nirodhah, kuśalah-saṁkalpa-nirodha, kuśalākuśala- saṁkalpanirodaha eva va manoguptiriti'*.[30]

Yoga that is *āsrava* in TS is two fold: *sakaṣāya yoga* and *akaṣāya* yoga. YS mentioned two types of *cittavṛttis* namely *kliṣa* and *akliṣa*. The two terms *kaṣāya* and *kleśa* have precisely the same connotation.

Avidyā, asmitā, rāga, dveṣa and *abhiniveśa* are the five afflictions in YS. *Avidyā* or false knowledge is the root of all the five afflictions. These five afflictions are only the different aspects of *avidyā* and cannot be conceived separately from the *avidyā*. These always lead us into the meshes of the world, far away from our final goal, the realisation of our own self.[31]

TS says that *mithyā-darśana, avirati, pramāda, kaṣāya* and *yoga* are the causes of bondage.[32] *Avidyā* and *asmitā* are *mithyādarśana*,false knowledge. *Rāga-deveṣas* are the *kaṣāyas*, *abhiniveṣa* which is the fear of death, is called *'no-kaṣāya'* in TS.

F. Yama & Mahavratas

Ahiṃsā, satya, asteya, brahmacarya and *aparigraha* are called *yamas* in YS.*Ahiṃisā* is regarded as the root of the other *yamas*. *Niyamas* also make the *ahiṃsā* perfect. *Maitri, karuṇā, muditā* and *upekṣā* serve to strengthen *ahiṃsā*. The restricted *ahiṃsā*

is only for ordinary men and universal law of *ahiṃsā* for a yogi is called *mahāvrata*.[33]

This discription and the accompaying view point are totally similar to TS. It is notable that in Jaina tradition also. The *mahāvratas* were called *yama* or *yāma*. The historicity of *cāturyāma* principle of Pārśvanāth, the twenty third *Tīrthaṅkara* has been proved. Hence, scholars like Jacobi are inclined to believe that Patanjali might have borrowed these from Jainism.[34]

Three types of karmas: *śukla*, *kṛṣṇa* and *aśukla-kṛṣṇa* of YS can be compared to the three types of conscious manifestation as *śubha bhāva*, *aśubha bhāva* and *śuddha bhāva* of TS. *sarvabhutarutjanana*, *jāti jñāna* and *pracitta jñāna* resemble *avadhi jñāna* and *ṃanaḥparyaya jñāna* of TS.

This uniformity of description and thoughts suggests uniformity of experience as well as mutual influence. It is also notable that any statement about *yajña* or Veda is totally absent in the YS.

References

1. (A) *Ṛṣabhaḥ pavitrāṇām yogināṃ niṣkalaḥ—Mahābhārata,* 14/18 - *shivaḥ.*
   (B) *Yogacaryācaraṇo Bhagavān Kaivalyapatih Ṛṣabhaḥ.— Śrimad-bhāgavata,* 5/6/64.
2. *Hirṇyagarbho yogasya vettā nānyah Purātanaḥ.—Mahābhārata,* 349/65.
3. *Tattvārthasūtra,* 5/37.
4. *Sarvārthasiddhi,* p. 153.
5. Ibid, p. 95.
6. *Dravyāśryanirguṇah guṇaḥ* —TS 5/40 .
7. *Guṇavikāraḥ paryāyaḥ—Ālāpapaddhati,* p. 37.
8. *Utpādavyayadhrauvyayuktaṃ sat. —Tattvārthasūtra,* 5/29.
9. YS, 3/13.
10. *Vyāsa-bhāṣya* on *Yogasūtra,* 3/13.

11. *Rājamārtaṇḍavṛtti of Bhojadeva*, 3/13.
12. *Yogasūtra*, 3/14.
13. *Tattvārthasūtra*, 5/30.
14. *द्वयी चेयं नित्यता, कूटस्थनित्यता परिणामिनित्यता च। तत्र कूटस्थनित्यता पुरुषस्य परिणामिनित्यता गुणानाम्।।*—*Vyāsa bhāṣya on Yogasūtra*, 4/33.
15. *Tattvārthasūtra*, 5/44 and its *bhāṣya*.
16. Ibid, 5/41.
17. Ibid, 5/17–22.
18. Jain, Dr. S. C., *Structure and functions of soul in Jainism*, p. 75.
19. *Yogasūtra*, 4/31, 18; 2/6, 17–23.
20. Ibid, 2/21.
21. Ibid. 2/8.
22. Ibid, 1/9–12.
23. Ibid, 1/24–7 and its bhāshya.
24. *Tattvārthasūtra*, 10/1–3.
25. Ibid, 6/1–2.
26. Ibid, 9/1 – *Āsravanirodhah Saṃvaraḥ*.
27. Jhaveri, Dr. Indukala, *Yogaśataka-Introduction*, p. 11.
28. *Sabhāṣya-Tattvārthādhigamasūtra*, p. 390.
29. Ibid, 9/6.
30. Ibid, 9/4.
31. *Yogasūtra*, 1/5 and 2/3–9.
32. TS 8/1.
33. YS 2/30–31.
34. H. Jacobi, *On the Original System of Yoga*, Eng. tr. Prof. R. D.Vadekar.

12

The Jaina Universe in a Profile of Cosmic Man

SUZUKO OHIRA

I have already written enough about Umāsvāti, his *Tattvārthādhigamasūtra* (T.S.), its auto-commentary, and some *T.S.* problems relevant to Jaina canonical texts in my two works, i.e. '*A Study of the Tattvārthasūtra with Bhāṣya,* (L. D. Institute of Indology, Ahmedabad, 1982)' and 'A Study of the *Bhagavatīsūtra—A Chronological Analysis*' (Prakrit Text Society, Ahmedabad, 1994). There is not much I want to add here, particularly under the present situation when I am somewhat away from the Jaina studies proper. Such being the case, I would like to be allowed to contribute a brief paper to this Umāsvāti Seminar, by posing upon the Cosmic Man-shaped Jaina *loka*, and try to speculate when and why such a strange idea of the universe arose to the Jaina theoreticians, and if Umāsvāti himself knew about its significance.

Umāsvāti's *T.S.* was composed sometime in the late middle of the fifth century AD, is a compendium of the theoretical contents of massive Jaina canonical works. He organized it in terms of seven *tattvas* in some 350 sūtras, and wrote its commentary or *bhāṣya* himself. Since then, it has become a common practice for the students of Jainology, to be introduced to the outline of Jainism through his *Sabhāṣya T.S.* However, this *prakaraṇa*,

written in terse Sanskrit is extremely difficult to comprehend, even with the help of his own *bhāṣya* and naturally numerous commentaries have been continuously written on it up to this day. Students of Jainism today have to thus take up the *Sabhāṣya T.S.*, as a rule, along with some modern commentaries on it at the very beginning of their Jainological studies.
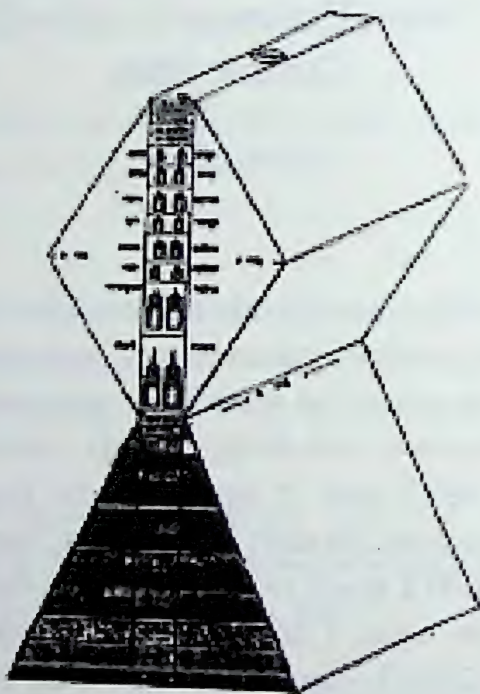
Figure 1
Loka portion alone from
The Jainendra Siddhānta Kośa, vol. 3, p. 455

It is in these modern commentaries on the T.S. that we find an exposition of the *Jaina loka* built in the form of World-Man or Cosmic Man, standing with his legs apart and resting his hand on his waist. The same exposition is, however, not found in the earlier ones. Umāsvāti describes the shape of *loka* in his *bhāṣya* on sūtra III. 6 in the following way. The lower world stands in *ākāśa* like an upturned earthen bowl, the middle world is in the

shape of a cymbal (*jhānjh* or *mañjīrā*), and the upper world is also like a drum (*mṛdaṅga*). The whole universe is, then, said to resemble a *vajra*, which means, according to Monier-William's Sanskrit Dictionary (p. 913), the form of two transverse bolts crossing each other like the letter 'X'.

His description of the *loka* above as well as that of its structure and dimension made in the *T.S.* and its *bhāṣya,* chs. III–IV, do not contradict those made in the modern works, except the unit of '*rajju*' in measuring the *loka*, which is the post-Umāsvāti usage.

An illustration of this *Jaina loka*, for instance, shown in figure 1, may naturally arouse our imagination that it resembles a human being, having his head on top and his hands at the part of waist that falls in the position of the middle world. But Umāsvāti does not compare it to Cosmic Man as modern commentators on the *T.S.* do. Neither do so the early commentators of the *T.S.,* both Śvetāṃbara and Digaṃbara, including Haribhadra, Pūjyapāda and Akalaṅka, whose works I hold. I shall be most happy if any scholar would be kind enough to inform me, of the earlier works on the *T.S.* or otherwise that refer to the Jaina *loka* expressed in human appearance.

Schubring mentions in *The Doctrine of the Jainas* (p. 206), 'A third non-canonical conception refers to a world of human appearance (as *loka puruṣa*)'.[1] He, then, makes a note that an expressly female figure appearing in Grünwedel's *Alt-Kutscha,* I.47, etc. is quite doubtful. True, an idea of the *loka* in the profile of Cosmic Woman can never be accepted in the context of Jainism.

However, an illustration of a female-figured Jaina *loka,* dated the 18th century, Rajasthan, has been widely circulated in Japan also, as shown below.[2]

Figure 2

Schubring also mentions that the name of the regions called neck (*Graiveyaka*) in the *loka* and the expression of head of the universe (*loka-mastaka*) made in the *Daśavaikālikasūtra*, IV. 25 make it clear that the *Jaina loka* is shaped in human appearance.[3] The *Daśavaikālikasūtra* is one of the earliest canonical works, however, this part is obviously a later interpolation. Be that as it may, the *loka* was one of the earliest topics that the canonical authors had to work on, because without firmly establishing its shape, size and structure, etc., they could not advance and develop their theories of *jīvas* and *ajīvas* that abide therein. The Jainas are the natural philosophers, and they postulate that a non-universe (*aloka*) exists by which the *loka* is supported. Arguments on this matter appear in quite early canonical stages.[4]

The *Bhagavatīsūtra* (*Bh.*) VI. 5, 240–241, refers to the black body (*tamaskāya*) which envelops the four lower *kalpas* rising

from the *aruṇopapāta ocean*, and from its end begins the black body (*kṛṣṇarāji*) at *Brahmaloka*. Since these regions are always bright due to the natural brightness of *vimānas*, and since the *Jyotiṣkas* brighten the middle worlds, it is difficult to fathom why the canonical authors had to postulate these dark regions in the Jaina cosmography. But a solution to this problem can be arrived at, only if we take the *Jaina loka* in a profile of Cosmic Man. For, then, we can suppose that *tamaskāya* is situated in the position of the womb with *kṛṣṇarāji* on top, which assumes a symbolic form of the *svastika*. These dark regions, then, will signify the cosmic *garbha*, the innermost shrine of the Jainas, in which located is Mt. Meru in the form of *liṅgam*. A plausible explanation of all this is that the then canonical authors adopted the popular *liṅgam* worship of *Śaiva* school in order to represent Mt. Meru as a symbol of the eternal potency of Jainism. These regions are thus placed above the profane lower world.[5]

These texts in the *Bh.* above belong to the final canonical stage,when the Jaina central world view was thoroughly established. Their description of *tamaskāya* and *kṛṣṇarāji* presupposes that the *Jaina loka* was assumed in a profile of Cosmic Man. Then, the tunnel running (*trasanāḍī*) vertically through the center of the *loka*, must be suggesting itself to be the cosmic axis of the Jainas.

The structures of the three worlds and the four types of beings residing therein are described in the *T.S.*, III–IV. Umāsvāti must have used the so called *Paṇṇatti* texts for his source materials in composing these chapters. From the date offered so far above, it is very clear that the shape, size and structure of the *Jaina loka* had been already established by Umāsvāti's time. Therefore, the Jaina theoreticians in the later canonical stages including Umāsvāti were fully aware that the shape of their universe was made to resemble Cosmic Man. But curiously enough, they didn't dare to refer to this fact. It is likewise strange that the post-Umāsvāti authors like Haribhadra, Pūjyapāda and Akalaṅka

maintained the same attitude of keeping silence about this matter. It just went on, as if handing down a secret inside to the succeeding Jaina theoreticians, until the modern authors broke with its taboo. But, why?

The *Bh.* (xiii.4. 478–9) refers to the directions starting from the central point in the middle world, situated in the middle of two thin layers at the top of *Ratnaprabhā*. This theory of directions must have evolved in the final canonical stage, in connection with locating the central point of the *loka*, against which a kevali must fix the central point of his physical body, in order to perform kevali *samudghāta* at his final moment of life.[6] The *T.S.* ch.10 which is relevant to *mokṣa*, is silent about this method of *kevali samudghāta*. Now, the *T.S.* V.15 and its *bhāṣya* states that a *jīva* can occupy space that is one *asaṅkhyāt* a part of *lokākāśa* up to the whole of it. The entire *lokākāśa* has to be occupied by a *kevali* by spreading his soul in order to cut off his total karmas at the time of liberation. This process is known as *kevali samudghāta*. This is the only time when a *jīva* can occupy the entire *lokākāśa*. Umāsvāti, who keeps silence about *kevali samudghāta*, is thus definitely well acquainted with its concept.

'You can attain liberation by way of *ahiṃsā*,' said Mahāvīra. But as time went on Jainas developed their own doctrinal system, and their method of salvation had to be, then, theorized in view of their advanced dogmatical scheme. Jainism advocates dualism of the *jīva* (*ātman*) and the matter (*ajīva*), and karma belongs to the category of matter. Since Jainas do not postulate Creators or God, they assume that *jīvas* and matter have existed since times eternal, and that world phenomena have also been occurring by the mutual bondage of *jīvas* and karmas since the beginning of eternal time. The Jaina theoreticians in the canonical age, had to solve the problem as to how to enable a kevali to eradicate his total karmas at the time of liberation, in the purview of their karma doctrine. *Jīvas* and karmas, say the Jainas, have been inseparably bound since the beginningless time. Then, how can

they ever be separated? It must have been a grave and pressing issue to be solved by the then canonical authors.

Here, Jaina canonical authors got help from the traditional Brahmanical concept of '*ahaṃ brahmāsmi*' in the *Bṛhadāraṇyaka upaniṣad* and '*tattvam asi*' in the *Chāndogya upaniṣad.* In other words, the unification of *Ātman* with Brahman is the wellknown established method of freedom from *saṃsāra* in the Brahmanical tradition. The Jaina authors resorted to the same method, and established '*kevali samudghāta*', the Jaina method of annihilating a kevali's entire karmas and attaining liberation, by allowing him to be unified or to become one with Cosmic Man, the *Jaina loka*.

In order to deny one's total self and become free from it, there is no other way for him, but to transcend the level of his own self and become one with the absolute one, Brahman or God, or with whatever name you may wish to call him. Likewise, if a kevali wants to be absolutely free from his entire karmas that have been inseparably bound with his transmigrating self since the beginningless time, there is just no other way for him, but to transcend the level of such self and become one with the absolute one, who stands outside the phenomena of *saṃsāra*. The Jaina theoreticians had to thus build their *loka* in the profile of Cosmic Man.

Buddha who was a historical person in Hīnayāna Buddhism, came also to be considered as pervading throughout the universe in Mahāyāna Buddhism. This idea was soon followed by the corollary that Buddha is no other than the cosmic world itself. This cosmic world is called Buddha's '*dharma kāya*', that is often expressed by cosmic *vairocana*. This idea, of course, goes back to that of *puruṣa* in the '*Puruṣa-sūkta hymn*' in the *Ṛgveda* X.90. *Puruśa* or original man is here depicted as God of sacrifice as well as the object of sacrifice, by whose immolation the present world including all things, human beings, deities and all others

including social systems are derived. The Jainas thus followed in the wake of Mahāyānists.

The adoption of the idea of Brahman to the Jaina system must have occurred at some canonical stage, much earlier than the time of Umāsvāti. However, the *Jaina loka* which resembles cosmic man, is *ajīva* or matter, thereby *kevali samudghāta* is difficult to allow a kevali to attain his final perfection. Then, if the *Jaina loka* were assumed to be Cosmic *jina* or *God* who enables a kevali's unification with Him, in as much as the case of Brahman and Mahāyānists' Cosmic Buddha, it would be contradicted by their dual system of *jīva-ajīva* that excludes the existence of the absolute one. A *kevali* thus falls into a dilemma in performing *kevali samudghāta*, this being a method and a mechanical process of eradicating his entire karmic matter particles, that have been bound inseparably with his soul since times eternal, by way of spreading his entire soul space throughout the *lokākāśa* in a profile of Cosmic Man, and exploding them, just as a fully blown baloon brusts at its maximum expansion to exclude its air inside.

Due to some dissatisfactory factors hidden in this method of karmic destruction, Jaina theoreticians in the canonical age including Umāsvāti, could not openly say that the *Jaina loka* resembles cosmic man. Post canonical theoreticians, then, followed the same practice of their predecessors. However, as time went on, its grave significance came to be gradually forgotten, and the modern commentators of the *T.S.* must have started to elucidate that their *loka* is built in the appearance of cosmic man. Then, there also appeared an idea of the *Jaina loka* in a profile of Cosmic Woman, as mentioned already. This *Jaina loka* expressed in a figure of cosmic woman belongs, most probably, to a tantric line.

References

1. Schubring, W: *The Doctrine of the Jainas.* Motilal Banarsidass, Delhi, 1962, p. 206, note 1. He also makes a reference to Kirfel's *Bilderatlas.*
2. Figure 2, from Akira Sadakata's *Indo Uchūshi* (Indian Cosmography), p. 233. The same illustration is also found in Heibonsha's *Sekai Daihyakka Jiten* (World Encyclopaedia), v. 3 (1988), illus. p. 63, under 'uchū (universe)'.
3. Schubring, op. cit., p. 206.
4. Refer to my *Study of the Bhagavatīsūtra,* § 1450–146.
5. Ibid, § 157–60.
6. Ibid, § 163 & 165.

13

Tattvārthasūtra Commentaries of Karnataka

KAMALA HAMPANA

It is often said, and rightly so, that all the Tīrthaṅkaras are born in the north and most of the ācāryas are born in the south of India. This meaningful statement has more relevance in the context of Umāsvāti and his *Tattvārthasūtra*. This primordial canonical text gathered more momentum, wide currency and greater commentaries in Karnataka; some of the major and early commentaries are from Karnataka; the significant and exhaustive commentaries of Karnataka belong to Digambara sect. Paradoxically, the problems involved in the issue of the author-ship also come from the documents of Karnataka. Most of the inscriptional references on *Tattvārthasūtra* are also from Karnataka. Thus it is obvious that Karnataka has added more fuel to the ongoing debate on Umāsvāti and his *magnum opus Tattvārthasūtra*. It is with this in background that the present paper attempts to introduce some of the commentaries from Karnataka with special reference to the commentaries in Kannada language.

The early commentaries of Samantabhadra (not extant), Pūjyapada, Akalaṅkadeva and Śrutamuni are in Sanskrit. Much has been said and discussed on the overall significance of the

Sanskrit commentaries. Therefore, this paper has focussed more on the Kannada works in their chronological order.

Two or three of the earliest commentaries of Karnataka are not traceable even to this day. An inscription of Hombuja, while recording the chronology of succession of Jaina monks mentions the name of Āryadeva who succeeded Śivakoi ācārya and Varadattācārya, the two disciples of Samantabhadra-svāmi [E.C.VIII-i (BLR). Nr. 35. 1077. line: 713. The charter states that Āryadeva authored a work *Tattvārthasūtra* and the adept Simhanandi ācārya who promoted the Gaṅga kingdom succeeded Āryadeva. It is well known that the nestor preceptor Simhanandi lived in the mid fourth century and blessed the Kṣatriya brothers Daḍiga and Mādhava, who founded Gaṅgavāḍi – kingdom [EC. VII-i (old) sh-4.1121–22]. Therefore the date of Āryadeva who preceeded Simhanandi may be fixed at the beginning of fourth century C.E.

But fixing the date is not that simple, because Śivako-i-ācārya and Varadatta Ācārya who preceded Āryadeva, were disciples of Samantabhadra svāmi (*c.* 550). Therefore Āryadeva will be a later author of seventh century in which case it corroborates the probable date of *Cūḍāmaṇi* the earliest of Karnataka commentaries.

1. Āryadeva may be the contemporary of Pūjyapāda.
2. Āryadeva may be the author of *Cūḍāmaṇi.*
3. Āryadeva has an access to Samantabhadradeva's commentary and Pūjyapāda's commentary.

But again the identity of Āryadeva poses some problems, whether Āryadeva is one of the aliases of Umāsvāmi or altogether a different name, is to be decided. If he turns out to be not identical with Umāsvāmi, then according to the statement of Hombuja charter, Āryadeva has authored a work also called *Tattvārthasūtra*, totally a seperate text though the title is one and the same. Whether Āryadeva was the first name of the great apostle Umāsvāmi is to be examined.

It is an established fact that there is one and only one *Tattvārthasūtra*. If there were to be another *Tattvārthasūtra,* it would not have escaped the notice of Nirgranthologists for a thousand years. The fact is that Āryadeva's *Tattvārthasūtra* is not an original work; instead, it is a commentary on *Tattvārthasūtra*. *Cūḍāmaṇi,* a Kannada commentary on *Tattvārthasūtra*, mention- ed by Bhaākalaṅkadeva (1604) in his *Śabdānuśāsana* [ed. Narasimhacar, R.:1923:10] is the same commentary of Āryadeva. Bhaākalaṅkadeva has mentioned the name of the commentary and not the name of the author.

At this juncture a suggestion of Pt. Jugal Kishor Mukhtar deserves special consideration. He is of the opinion that the Sanskrit verse, quoted in an inscription of Śravaṇabeḷagola [EC. II(R) 360 (254) AD 1398 p 216 lines: 33–5] praising Śivakoi who ornamented *Tattvārthasūtra* by his penance, is a quotation taken from *Cūḍāmaṇi,* the Kannada commentary on *Tattvārtha-sūtra*.In this case this is the only verse that has survived till now [Mukhtar J. K., *Jain Sahitya Aura Itihas par Viśada Prakāśa*: Calcutta: 1956 : 78]. If it is proved that Āryadeva is the author of *Cūḍāmaṇi,* a Kannada commentary, then he will be the earliest Kannada commentator who pioneered writing in Kannada.

In the absence of any corroborative evidences, either inscriptional or literary, everything is nebulous; but, it is curious enough to note the name of Āryadeva as an author of *Tattvārtha-sūtra* for the first time, from an inscription of eleventh century, which records the name of the author and the work in unmistakable terms. M. A. Dhaky has very appropriately summed up the issue involved with reference to Āryadeva: "Incidentally, the *Malliṣeṇa-praśasti* of 1129 AD on Chandragiri at Śravaṇa-beḷagoḷa refers to Āryadeva and qualifies him as *Rāddhā-ntakartā,* an implied allusion to his authorship of the *Tattvārthasūtra* [EC. II (R) 77(67); p. 51]. The inscription at the same time does not anywhere mention Umāsvāti or Gṛddhra-picchācārya either in it's otherwise long list of the southern Nirgrantha holymen.

Āryadeva, however is apparently a totally unknown entity in the entire corpus of knowledge on the patriarchs and pontiffs, friars and monks, of all known sects of the Nirgrantha religion in Karnataka as well as in the northern India. Though he may perhaps have flourished in southern India, we virtually know nothing about him: (A Nirgrantha ascetic Āriyadeva figures in the inscriptions of Tamilnadu; but he is a medieval person). No modern writer predictably therefore has taken these last two inscriptional notices seriously. Their value is limited to the fact that the first is the earliest epigraphical reference to the *Tattvārthasūtra*, and the second possibly refers to it implicitly [Dhaky: *Umāsvāti in Epigraphical and literary tradition*: Jain Journal: xxx 1–2: Octo 1996 : 52].

There are three works in Kannada language bearing the same name of *Cūḍāmaṇi*:

1. *Cūḍāmaṇi,* the head - jewel, alias *Tattvārtha-mahāśāstra-Vyākhyāna*, was the earliest Kannada commentary on *Tattvārthasūtra*. Bha Akalaṅka (1604), an erudite scholar and grammarian, has authored *Śabdānuśāsana*, a Kannada grammar written in Sanskrit langauge; speaking of the potentiality of the Kannada language, Bha-Akalaṅka says: Nor is Karnataka a language unused for scientific purposes. For, in it was written the great work called *Cūḍāmaṇi,* 96000 verse-measures in extent, a commentary on the *Tattvārtha-mahāsūtra*. Bhaākalaṅka has mentioned the name of the commentary as *Cūḍāmaṇi.* But he has not mentioned the name of the author. Indra-nandi (*c.* 930) has mentioned a *Cūḍāmaṇi* of Tumbulūr-ācārya, but that is a work of different nature; it will be discussed in the coming paras.
2. There is another work with the name of *Cūḍāmaṇi.* An inscription of AD 1129 states that Śrīvardhadeva, a crest-jewel of authors, had composed *Cūḍāmaṇi,* a poem of eminence. Daṇḍi [c. 660], the famous author of *Daśa-*

kumāracarite and *Kāvyādarśa*, has praised Śrīvardhadeva in a couplet: 'Śiva bore the Gaṅgā on the tip of his matted hair. O Śrīvardhadeva ! you bear Sarasvati on the tip of your tongue!' [EC. II (R) 67.1129] Appreciation of Daṇḍi establishes that Śrīvardhadeva was a great poet of reputation and that he lived in the beginning of the seventh century.

An inscription of AD 1163 [EC. V (R) TN. 38(III TN 105), AD 1189 Joḍi-Basavanapura, pp. 432–36] has referred to *Cūḍāmaṇi* as a wise author of a poem called *Cūḍāmaṇi*, an exhibitor of all the ornaments of composition; and the names of Akalaṅkadeva and Indranandi follow the name of *Cūḍāmaṇi*, which suggests that *Cūḍāmaṇi* is an earlier work. *Cūḍāmaṇi-sevya kāvya*, mentioned in Śravaṇa-beḷagoḷa inscription and *Cūḍāmaṇi-kāvya* mentioned in Joḍi-Basavanapura inscription are one and the same; evidently this *Cūḍāmaṇi* is a kāvya, a poem and not a commentary.

Jayakīrthi (*c.* 1000) a Jaina author of *Chando'nuśāsana*, a Sanskrit work on prosody, dealing mainly with meters used in Kannada poems, has suggested that the work *Cūḍāmaṇi* consisted of some *caupadis*, quartets; '*Catuspadika Viditāsau Cūḍāmaṇau*' (7.15); Therefore, *Cūḍāmaṇi* mentioned by Jayakīrti is the same *Cūḍāmaṇi-kāvya* of Śrīvardhadeva alias *Cūḍāmaṇi*. It is the usual practice that the author getting the nomen of the work he has authored or vice-versa. It has been suggested that the *Cūḍāmaṇi* poem may be the same *Cūḍāmaṇi*, a classical Jaina poem in Tamil attributed to Tolamoḷideva alias Śrīvardhadevar who lived during the period of Vijaya, a Pallava (*Kaḍvei*) king (*c.* seventh century). Some have on the similarity of the name of the work *Cūḍāmaṇi*, tried to identify Tumbulūrācārya with Śrīvardhadeva, by mistake.

3. Indranandi-ācārya while referring to the commentaries on *Ṣakhaṇḍāgama* and *Kaṣāyaprābhṛta*, after mentioning the names of Kunda (*Koṇḍa*) ācārya and Śhyāmu-kunda, says 'Tumbulūrācārya, cf the village Tumbulūr, wrote *Cūḍāmṇi*, a commentary on *Ubhaya-siddhānta*, except the sixth part of it (the *Mahābandha*), of 84,000 *granthāgras*, in Kannada language and later he wrote a *pañcikā* of another 7000 *granthāgras* on the sixth *khaṇḍa* (*Mahā-bandha*) also'.

   The earliest and first to mention the name of *Cūḍāmaṇi* and it's author Tumbulūrācārya is Indranandi (c. 930). Though the name *Cūḍāmaṇi* is the same and both are commentaries in Kannada the work referred by Indranandi and Bhaākalaṅka (1604) are different, the former is a commentary on *Ubhaya-siddhānta* and the latter is a commentary on *Tattvārthasūtra*.

Thus there are three works bearing the name of *Cūḍāmaṇi*, all of the extent of 96,000 granthāgras, all of almost the same period of mid seventh century and written in Karnataka. It is a rare coincidence. The obvious similarities have led the scholars to think of works and authors being one and the same; B. L. Rice (1890) concluded that Śrīvardhadeva also called Tumbulūr-ācārya was the author of *Cūḍāmaṇi* which Bhaākalaṅka in his *Śabdānuśāsana* praises as if he considered it the greatest work in Kannada language. But a careful scrutiny will make it clear that all the three works are different; Cāmuṇdarāya (978) has mentioned the names of Śrīvardhadeva and Tumbulūrācārya separately.

It is probable that the number 96,000 synchronised with the numerically designated Gaṅgavāḍi–96,000, because the above works were composed (perhaps patronised) during the reign of the Gaṅgas, particularly, during the period of Śrīvikrama, Bhūvikrama and Śiṣapriya Śivamāra.

Cāmuṇḍarāya says that none can equal Samantabhadra-deva (*c.* 550. AD) who wrote famous *Tattvārtha-bhāṣya* and a treatise on logic(verse no. 5). Cāmuṇḍarāya has clearly attributed a *bhāṣya* on *Tattvārthasūtra* to Samantabhadradeva. Some other Sanskrit and Kannada authors also attribute a *bhāṣya* to Samantabhadradeva by specifically mentioning it as *Gaṅdha-hasti-mahābhāṣya* and it's extent is said to be of 96,000 *granthagras* or verses. Hastimalla (1290), a Kannada author has expressed in his play *Vikrānta-Kaurava* that Samantabhadra was the promoter of Gandhahasti commentary; Dharmabhūṣaṇa's (1385) *Nyāyadīpika* also echoes the same opinion. Laghu-Samantabhadra (fifteenth century) says that Svami Samanta-bhadra Ācārya, the chief of the doctrine of qualified assertion, wrote *Gaṅdha-hasti-mahābhāṣya* on the *Mokṣaśāstra* olim *Tattvārthādhigama* of Bhagavad Umāsvāmi. A commentary of Siddhasena (eighth century), a Śvetāmbara author is also called *Gandhahastin*.

Pt. Sukhlal and others are of the opinion that a commentary like *Gandhahasti-mahābhāṣya* of Samantabhadradeva did not exist at all. But the available facts and internal evidences confirm the existence of *Gandhahasti-mahābhāṣya*. Apart from the statements quoted above of different later authors, which can be considered as external evidences let me quote three examples in defence of *Gaṅdha-hasti-mahābhāṣya* as internal evidences:

1. Pūjyapāda (*Sarvārthasiddhi*) and Akalaṅkadeva (*Rāja-vārtika*) mention an earlier commentary: '*tathā coktam, sakalādeśah pramāṇādhīno, vikalādeśo nayāḍhīnah*' (–*Rājavārtika*); the reference here is to Samanta-bhadra-deva's *Gandha-hasti-mahābhāṣya*.
2. Bhāskaranandi ācārya (*c.*13–14th century) in his gloss *Tattvārthasukha–vṛtti*, while commenting on the 42nd sūtra in the fourth chapter quotes—*aparaḥ prapañcah sarvasya bhāṣye draṣavyah*; and again in the fifth chapter

at the second sūtra, he quotes—*anyastu viśeṣo bhāṣye draṣavyah.* Thus both the references are to *Gandha-hasti-mahābhāṣya.*

3. Dharmabhūṣaṇa also in his *Nyāyadīpikā* quotes from *Gandha-hasti-mahābhāṣya;*
   a. *tadbhāṣyam-tatrātmabhūtaṁ agnerauṣṇyam anātma-bhūtaṁ devadattasya daṇḍah.*
   b. *bhāṣyaṁ ca–saṁśayo hi nirṇaya virodhī na tvavagrahah.*
   c. *taduktaṁ svāmibhirmahābhāṣye mīmāṁsā prastāve–sūkṣmāntarita dūrārthāh pratyakṣāh kasyacid'ayathā anumeyatvatojgnyādiriti sarvajña saṁsthitih.*

The works so far discussed, *Cūḍāmaṇi* and *Gandha-hasti-mahābhāṣya* are irretrievably lost. Of the extant commentaries the earliest is that of the adept Pūjyapāda alias Devanandi's *Sarvārthasiddhih.* Pūjyapāda is a prolific author so well known to Nirgranthologists with his works on logic, grammar, prosody and philosophy. He had the cognomen of Jinendrabuddhi. Later inscriptions and authors have praised Pūjyapāda (*c.* 580–635). He is said to have visited *videha kṣetra* blessed by *Sīmandhara-Tīrthaṅkara;* while on his retreat from Videha he lost the eyesight but got back the eyesight by composing *Śāntyaṣaka* at the Śānti Tīrthaṅkara temple at Bankāpura, now in Haveri district of Karnataka. *Sarvārthasiddhi* is an exhaustive commentary on *Tattvārthasūtra* and a trend setter of southern tradition of Digambara affiliation.

It is really astonishing that Pūjyapada does not mention the name of the author and ascribing the work to one–*Nirgranthācāryavaryam,* 'some nirgrantha pontiff', has caused doubts in the minds of serious readers. No doubt it is a glaring omission, but the question is whether Pūjyapāda has purposely done it; M. A. Dhaky is of the opinion that Pūjyapāda professed complete ignorance of Umāsvāti [1996:53]. Though I very much like to differ from this opinion, I do not have another convincing alternative to agree. However, without probing deep into this

and other problems, I must make it clear that all the commentaries of Karnataka are very much the blue-prints or abridged versions of *Sarvārthasiddhi*, except the works of Akalaṅka and Vidyānandi. *Sarvārthasiddhi* has been edited and translated into Kannada by D. Padmanābha Sharma (1988). The methodology of Kannada text is as follows: Original *sūtras* of *Tattvārthasūtra*, a *bhāvārtha* a paraphrase for each *sūtra* of Umāsvāti, Sanskrit commentary of Pūjyapāda (transliteration), a *bhāvārtha* free rendering into Kannada language of Pūjyapāda's commentary along with an extra explanation given to supplement the opinion of Pūjyapāda. The Hindi edition of Phoolchand Shastry's translation of *Sarvārthasiddhi* (1971) has helped the Kannada editor.

The Akalaṅka ācārya's [*c.* 730–50] *Tattvārtha-rājavārtika* is a master-piece which abounds in quotations from Buddhist works, especially from the texts of Diṅnāga (*c.* fifth century). It is this that has created some legends woven around the life of the brilliant Akalaṅkadeva. Though he has been influenced by Pūjyapāda, Akalaṅkadeva's originality and genius is crystalised in the commentary. Albeit, Akalaṅka also does not mention the name of Umāsvāti. The same may be said of ācārya Vidyānandi (A.D. 900-50) who in his *Tattvārtha–ślokavārtika* has comprised the basic textual material used by the advanced students in Digambara monasteries.

Sukhabodhā commentary in Sanskrit of Bhāskaranandin (*c.*13–14th century), abounds in quotations from Akalaṅka's *Rājavārtika*. Bhāskaranandi's clarity and simplicity of style is appreciable. Not much is known about the life and time of the learned commentator except that he is believed to be a pupil of Jina-candra-bhaāraka who is referred to in the Śravaṇabeḷagoḷa charter [EC. II (R) 79 (69)] of the twelfth century. At the very beginning, Bhāskaranandi, the commentator makes his

methodology and aim of his approach – '*Tattvārtha-sūtrapada-vivaraṇam kriyate*' and this he has achieved.

Coming to the Kannada commentaries, there are about thirty in number out of which only two are earlier and the rest are twentieth century works. Of the Kannada glosses the earliest was authored by Divākaraṇandi–Bhaāraka–Munīndra alias Divākarandi– Siddhānthadeva [c. 1020–85]. He completed the work *Tattvārtha–sūtrānugata-karṇāa-laghu-vṛtti*, a Kannada concise gloss on the *Tattvārthasūtra* in the year C.E. 1060 at Hombuja, a holy piligrimage centre in Shimoga district.

The Kannada commentator, Divākarananandi–vrathinātha was one of the greatest of preceptors of Karnataka in the eleventh century. Eight inscriptions from different places and two poems of different authors have extensively praised the adept Divākaranandi with which a hagiography of the *ācārya* can be reconstructed [EC. II (R) 135 (117) AD 1123. ibid, 485 (351) EC.V (R) K R Nagara 22 (iv ye 23). *c.* 11th century; ibid. 23 (iv ye 24) AD 1100; ibid. 26 (iv ye 27). *c.* 11–12th century; EC. VI (R) KR pete. 3 (iv kp 3) AD1118; EC. VII (R) SK.136. AD 1062; EC.VIII (OLD) Nagara 58. AD 1062; ibid, Nagara] an abode of *śāstras,* a crest-jewel of philosophy, bearer of splendid virtues; he had proficiency in grammar, logic and philosophy. He was possessed of the five *mahākalyāṇas,* the eight *mahā-prātihāryas,* the thirty four *atiśayas* and was well versed in both *siddhāntas*.

His *vṛtti* in Kannada in ten chapters to the *Tattvārthasūtra*, (AD 1060) opens with the following *śloka*:

> *natvā jineśvaram vīraṁ vakṣye karṇāa-bhāṣayā*
> *tattvārtha-sūtra sūtrārthaṁ mandabudhyanurodh/*

and explains that the Gṛddhapicchācārya has at the outset saluted the Arhatparameśvara-paramabhaāraka, as a benediction to his *Mokṣaśāstra* and commences the gloss with the usual well-known śloka of *mokṣa-mārgasya netāram bhettāram karma-bhūbhṛtāṁ*. Divākaranandin has quoted

hundreds of *gāthās* and only eleven Sanskrit *ślokas*, which suggests that early commentators had also used more Prakrit verses. Divākaranandi is not the first commentator in temporal terms, because *Cūḍāmaṇi* of mid-seventh century of an unknown commentator was the first work. Since that work is not extant, ivākaranandi is credited as the first known commentator in Kannada. His *Karṇāa-laghu-vṛtti*, composed in a prose style of later old Kannada of eleventh century has popularised *Tattvārthasūtra* in Karnataka. His prose is simple but effective; only occasionally there are flashes of poetic excellence. For centuries this has served as a standard text, an authentic primer for the students of Jainalogy.

Divākaraṇandi has followed the model of Pūjyapāda; but I am not in a position to say how far he has been influenced by Bha and refers to it's author as Gṛdhrapiccha-ācārya and not as Umāsvāti. Divākaranandi quotes from *Gommaasāra-Jīvakāṇḍa* [*gāthā* No. 614; this *gāthā* is from *Ṣakhaṇḍāgama*, *Trilokasāra* (*gāthā* No. 332), *Jambūdvīpa Prajñapti* (13.21), *Mūlācāra* and other works]. He authored this work to facilitate the sluggish, young scholars to learn *Tattvārthasūtra* and to acquire correct view of reality.

Tattvaratna-pradīpike of Bālcandradeva (AD 1170) is the second Kannada gloss in temporal terms but in quality the best. Bālacandradeva alias Adhyātmi-Bālacandra, also a monk, and a pupil of *samasta-saiddhāntika-cakravarti* Nayakīrti siddhānta deva, composed *Tattvārtha-tātparya-vṛtti* olim *Tattva-ratna-pradīpike,* a Kannada gloss to enlighten his disciple Kumuda-candra-bhaāraka. Adhyātmi-Bālacandra belonged to the line of monks of the original congregation (*mūla-sangha*), Desi-gaṇa Pustaka-gaccha Koṇḍakunda-anvaya. He is a prolific author with the following works to his credit:

1. *Jinastuti*: containing only twenty verses in praise of the virtues of jina.

2. *Prābhṛtaka-traya*: Kannada commentary on *Samayasāra Pañcāstikāya* and *Pravacanasāra-prābhṛta-tātparya-vṛtti*; based on the model of Jayasena's Sanskrit commentary:
3. *Paramātma-prakāsike*: a Kannada commentary on the Sanskrit work; but the authorship of this work is doubtful; Maladhāri Bālacandra, different from Adhyātmi Bālacandra, seems to be the real author.
4. *Tattva-ratna-pradīpike.*

It should be said to the credit of Bālacandradeva that the wellknown *Gommaa-jina-stuti* of Boppaṇa-paṇḍita was composed at the instance of him. Dāmanandi was the senior confriar of Adhyātmi Bālacandradeva [EC. (R) No. 73 (66). AD 1176, p. 76; ibid, No. 571 (v cp 150) AD 1181. p. 356; EC. VII (R) Nāgamangala No. 118 (IV Ng 70) AD 1178. pp. 120–21].

Bālacandradeva in *Tattvaratna-pradīpike* has followed Pūjyapāda's *Sarvārthasiddhi* more closely than Divākaranandi, but in the Kannada narrative style and in epitomization he has imitated the pattern of Divākaraṇandi. Bālacandradeva is more elaborate than Divākaraṇandi. Both Bālacandradeva and Divākaranandi quote more Prakrit *gāthās* than Sanskrit verses; there are some common *gāthās* and *ślokas* between these two Kannada glosses but such common verses are very few. e.g.;

1. The following Sanskrit *śloka* is found in both the works –

   pramāṇa-naya-nikṣepairyorthān nābhisamīkṣate/

   yuktam cāyuktavad bhāti tasyāyuktaṁ ca yuktavat//
2. The following Prakrit *gāthā* is common —

   lāntava-kappe terasa accudakappe ya honti bāvīsā/

   uvarima ekkattīsam evaṁ savvāṇi chāvahī//

Bālacandradeva does not blindly follow his predecessors. He profusely quotes from *Gommaasāra, Trilokasāra* of Nemicandra Siddhāntacandra (AD 983) and from *Dravya-saṅgraha.*

There are more Sanskrit verses in Bālacandradeva than in Divākaranandi. Bālacandradeva's *Tattvārtha-pradīpike* opens with a Sanskrit *śloka* which is the same as in Divākaraṇandi's work.

A comparative study of the Kannada commentaries of Karnataka, particularly with Pūjyapāda's *Sarvārthasiddhi* is a desideratum. While preparing this paper I made a humble attempt to take up the work myself, but in the course I found that my knowledge of philosophy pertaining to the subject is not sufficient to do proper justice to the thesis. Hence after knowing my limitations I did not proceed further; but, some competent person should take up this work.

After twelfth century, it is suprising that not even a single commentary has been written on *Tattvārthasūtra*; the sole exception is that of an unknown author's *Tattvārthasūtra-vyākhyā* the date of which is not known. A microfilm copy [No. N. 1150] is well preserved in the Institute of Kannada Studies of Mysore University; I have not seen this microfilm.

But from the beginning of this century, nearly thirty different editions have appeared, but the heartening numerical figure is deceptive! Except four or five of the above Kannada works, the rest are popular bazar editions of no consequence; either they are reprints or just ordinary reproductions.

It is Padmarāja Śāstry, son of Brahmasūripaṇḍita of Chāmarājanagara, a district headquarters in Karnataka, who edited the original text with a commentary in modern Kannada language, for the first time in this century, in 1914. He made a sincere attempt to give the gist of each sūtra in simple spoken Kannada; it contains *adhikaraṇa, avataraṇika, pratipadārtha* and *tātparya.*

Padmarāja Śāstry, in his introduction of two pages to *Mokṣaśāstra* as he names *Tattvārthasūtra*, has this traditional appeal to the reader— 'this is a sacred text to which should be bestowed the same respect extended to *deva,* god, *guru,* ascetic and *śāstra;* should be recited everyday only after taking bath;

the book should not be kept at an impure and unholy place; should not be touched in an impurity of child-birth or death or menses; he who recites the ten chapters with devotion will be blessed with the effect of *Upavāsaphala,* successfully completing the fast'.

Though the later editions are mostly true copies of this commentary there are exceptions. Sri 108 Sambhavanandi, a Digambara ācārya has authored an exhaustive paraphrased Kannada commentary (1992), perhaps the only voluminous and valuable work after Bālacandradeva:

The title – Digambara Jainācārya Gṛddhapinccha Srimad-Umasvāmi *Viracita Mokṣaśāstra* olim *Tattvārthasūtra,* – suggests that the approach of this commentary is sectarian and Digambara oriented; a careful and comparative study will reveal the predictable disagreements on the matters of the nudity of the medicant and the partaking of food by the *kevalin.*

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14

Apropos Umāsvāti in Kannada Literature

HAMPA NAGARAJAIAH

Preamble

1.1. Nirgrantha authors of Karnataka have, over centuries, great regard for Umāsvāti and his *magnum opus Tattvārtha- sūtra*

1.2. Without touching the vexed issue of religious nuances of the white-clad and sky-clad differences involved in the debate of the authorship, I would carefully confine to record the available material apropos Umāsvāti in Kannada language, both from literary and epigraphical sources.

1.3 The methodology followed is purely an historical documentation of facts.

1.4. Occasionaly I have ventured to analyse and assess the facts without sacrificing objectivity or scope of the paper.

Confusion of authorship

2.1 Umāsvāti is known with the name of Gṛddhrapicchācārya (GP) in Karnataka; northern tradition is not familiar with this cognomenic appellation.

2.1.1. The credit of mentioning the name of GP for the first time in Karnataka goes to Virasena-āiriya who says in his *Dhavalā - Ṭīkā: taha Giddha Picchariyappayasidata-ccatha sutthevi* [C.E. 816].

2.2 Among the extant Kannada works, allusion to the name of GP (*Gṛddhra Pinchācārya*) as the author of TS, *Ādi-purā-ṇam* (canto1/ verse12) of the Pampa (AD 941) is the earliest.

2.2.1. After Pampa many Kannada authors like Cāmuṇḍaraya (AD 968), Śāntinātha (1060), Divākaranandi (1060), Karṇa-paryāya (1145), Nemicandra (1170), Brahmaśiva (1170), Acanna (1195), Janna (1230) and others have repeated the name of GP as the author of TS.

2.3.1. Only Pārśva Paṇḍita (AD1205), Kumudendu (1275), Sal-va (1485) and Payanavarṇī (1669) have mentioned the nomen US.

2.3.2. Out of the inscriptions, K. 60 (AD 1009), K. 52 (1050) and Hombuja (1077) have mentiond only TS and not the author; but inscriptions of SB. 156 (AD 1115), 135 (1123), 173 (1145), 71 (1163), 73 (1176), 360 (1398) and 364 (1432) mention the names of both Umāsvāti and GP. Even though SB epigraph No. 360 (AD 1398) makes it very clear that US is the author of TS, somehow it tries to suggest that US who had GP as his second name is an alias of KK.

2.3.3. The only inscription to mention that US is the author of TS, without any ambiguity is that of Hombuja [EC. VIII(old) nagara. 46. A.P. 1526]. SB 360 (AD 1398) also clearly mentions that US is the author but it tries to equate US with KKA.

2.3.4. As already stated in para no. 2.1.1., It is the Svāmi-Vīrasenācārya, in his *Dhavalā-Ṭīkā* (C.E. 816), comm. on *Ṣakhaṇḍāgama, c.* AD 500), who first initiated the nomen of GP. Set to motion by the adept Virasena it soon gathered momentum to roll over the green lawns of the Karnataka Nirgrantha monastery . Thereafter Jaina authors considered it a sacred duty of gratefully remem-bering the name of GP in the beginning of the work. As

a result, Jain writers of Kannada language have over a thousand years revolved round the pivot of GP and have complimented him with various encomiums.

2.3.5. But in course of time Kannada authors lost track of both US and TS and landed in a mess which was their own creation. In the process US, TS, KKA, GP – all got mixed up creating a wrong impression that KKA and US are one and the same with the nomen GP being another alias, who authored TS. It is also believed that GP was the disciple of US and in turn Balaka pi(n)cchcārya, a disciple of GP, authored a work called *Sūktiratna*, considered as lovely ornament of the lady of final liberation (*muktyaṇgana*), but nothing is known about this work.

Inscriptional Evidence

3.1. An exact date and lineage (*anvaya*) of KKA continues to be a dilemma even to this day. Entering into the controversy of the proper place, date, etc., is like opening the pandora box. I am not eager either to delve deep into the unfathomable depth and get lost or discuss it in a parochial spirit. I confine to deal briefly only the relevant points. Among the aliases of KKA, *caturaṅgula carana* has fascinated some Kannada authors like Vṛttavilāsa (*Dharmaparīkṣe*, i-ii) and Doddaiah (*Candraprabhacarite*, 1-17). A monk who can fly up in the air by means of supernatural (legendary) powers is called *janghā-caraṇa.* But the Jaina ascetics were forbidden to make use of supernatural powers or to indulge in such practices, even when they had mastered it [*Sūtrakṛtāṅga*, 2, 2, 27; *Uttarādhyayana*, 8.13 and 15, 7–8]. KKA and PP Devanandi are attributed with this occult power; it has been said that they went from Karnataka to Pūrva-Videha-kṣetra by employing this supernatural occult power and had the *darśana* of Simandhara Svāmi. Some Kannada authors

have gone to an extent of projecting KKA as a misogynist and that he would not touch the earth by his foot because this earth is personified as a woman.

3.2. The following *vṛtta,* composed in *śārdūla-vikrīḍita* metre, employing more Sanskrit and less Kannada words, figure in some Kannada charters [K.16. undated (*c.* eleventh Century.), p. 54; K. 62. AD 1031, pp.150-1; K. 52, AD 1050, p. 133; Citapur No. 38. AD 1099. Hunasihadagali (Gogi, H:1996: p. 230];

Sri-caritra-samṛddhi mikka vijayasri karmma-vicchitti pur
vacaryoktame raja-niti yenisuttirdi tapo-rajyadim/
bhucakram besakayye sanda muni-brinda-dhisvarar Kon-dakun
dacaryar dhrta dhiryar aryateyin en acaryarol varyaro//

'KKA is equated to an emperor; his virtue is bounteous treasure, he is victorious vanquishing the enemies of karma, his royal conduct in following the path traversed by the early ascetics; thus the chief of the friars and nuns, the KKA is ruling the kingdom of penance (*tapo-rājya*) and the fourfold congregation is obeying his commandements. With this undaunted courage and venerable character, KKA has been supreme in the group of monks'.

3.2.1. Immediately after these lines, the name of GP is mentioned as the follower in the line (*anvaya*) of KKA. Though the above verse is not found in the SB inscriptions, the name of US follows after the name of KKA is SB inscriptions of No.156 (127) and 135 (117) etc. M.A. Dhaky has discussed in detail the material from inscriptions [Dhaky: 1996:50–3]

3.3. There is no uniformity in equating the nomen US and GP with KKA.

3.3.1. Some consider GP was a follower of KKA.

3.3.2. Those who have identified KKA with GP also are not uniform in proposing a proper date. One of the inscriptions has placed GP after SB Svami and Akalaṅkadeva [EC. VII (R) NG. 64 (IV Ng 76). 1145. p. 47 lines 41–4].

4.1. The importance of an epigraphical reference from Hombuja needs no exaggeration, in the context of this discussion. Though a later charter of post medieval period (ED. VIII (old) Nagara 46. AD 1526. Hombuja) the epigraphist seems to possess a fair knowledge of the chronology of the Nirgrantha monks. What is more important, is that the inscription is free from the usual confusion. The fairly long charter is a *praśasti* of the illustrious Vādi-Vidyānanda Svāmi [1480–1536], a towering intellect, celebrated author, who was honured in the court of *Kṛṣṇadevarāya* of Vijayanagara, and many more kings of minor prinicipalities [Aaletore: 1938: 377–8]. After introducing him, the charter starts recording the usual list of the continuum of the Jaina ascetics with the invocatory verse of Akalaṅka-ācārya; '*śrimat-purama-gambhira-syādvāda*' from his *Pramāṇa-saṅgraha* and obeisance to Vardhamāna - Jina. Immediately after the names of Yaśobhadra and Bhadrabāhu, the *caturdaśa-pūrvadhāris* and Viśākhācārya, the prominent *daśa pūrvadhara*, the name of Umāsvāti and his work TS is mentioned. I quote only the two relevant lines:

Tattvārthasūtra-kartāram Umāsvāti-munīśvaram
Śrutakevali-deśīyam vande aham guṇa-mandiram//

'I salute the chief of monks, Umāsvāti, who authored the TS, who is a *śrutakevali*, the adept, who belongs to the *desiya* cohort of friars and who is an abode of virtues'. After this salutation to US the name of KKA follows.

4.2. Among the several references to TS and its author, the statement of Hombuja inscription stands unique for the following salient features:

i. The fact that US was the author of TS was known to the southern Nigrantha church.

ii. Other aliases of GP and Umāsvāmi are not mentioned.

iii. US was chief of the monks-*munīśvaram.*

iv. He was considered as Śrutakevalin; this term seems to be analogous with the adjective *aśeṣa-padārtha-vedi* used elswhere in SB inscription, both suggesting the authorship of TS.

v. He belonged o the deśīya cohort of friars, a filiate branch of the original congregation (*Mūla-saṅgha*)

vi. He was an abode of virtues.

4.3. The significance of this inscription is enhanced by the fact that it was authored by the friar Vardhamāna muni, a disciple of Devendra Kirti, head of the monks of Digambara sect. The statement made here is similar to that of SB inscription [EC. II (R) 360 (354). AD 1398] but differs in placing KK as a successor of US.

4.4. Some of the Sanskrit and Kannada inscriptions of Karnataka trace the genealogy of Jain ācāryas either from *Gaṇadharas*, the first mendicant disciples of Mahāvīra, or from *Śrutakevalin* Bhadrabāhu, the apostle who possessed the traditional knowledge of Jaina scriptures. One of such inscriptions states that in the line of the illustrious pontiffs, after Bhadrabāhu, arose Kondakunda ācārya who had the other names of Padmānandi, Umāsvāti and Gṛdh-rapinchācārya, who had the disciple Balakapinccha followed by SB and PP [E C>11(r) 71 (64) AD 1163, p. 27]; it can also be iterpreted that US belonged to the spiritual lineage (*anvaya*) of KKA [Dhaky : 51] and this seems to be more appropriate.

4.5. An inscription of a later period contains an additional information that the adept Kondakunda wrote the TS and Śivakoisūri, disciple of S B deva, ornamented TS, which is a boat for crossing the ocean of worldly existence [EC. 11(R)No. 360 (254) AD 1398, p. 216]. While interpreting the meaning of this portion of the charter, some have expressed that Śivakoisūri also wrote a comm. on TS. [Saletore; 1938:225, & n–4]; but, a careful examination of the concerned text makes it clear that Śivakoi had mastered the TS and thus the complete knowledge of TS was his ornament.

4.6. An inscription from Hombuja has an additional information. It states that Āryadeva had authored TS. [EC. V111 (BLR) Nagara. 35. AD 1077]; Śivakoi-ācārya was a disciple of SB Svami's *śiṣya-santānam*. After Śivako-i-ācārya came Varadatta-ācārya and then appeared Aryadeva who was known as the composer of TS.[ibid, lines 70–1]; and the text of the epigraph continues to state that Simhanandi-ācārya, promoter of the Gaṅga kingdom followed Aryadeva.

4.7.1. It is interesting to note that the information of Hombuja inscription is identical with the SB. epigraph No. 360 (254) of 1398 in one point; i.e., so far as the statement that Śivakoisūri, the disciple of SBD, was an ornament to TS (proficient in TS.). SB epigraph of No. 360 is later than Hombuja inscription No. 35 by three hundred years.

4.7.2. The name of Āryadeva appears again in an inscription of SB. [EC.11(R)77 (67) 1129, p. 45, lines 78–81]; though the names are one and the same, Aryadeva of Hombuja charter is far ealier to the Aryadeva of SB, epigraph. Aryadeva, mentioned in SB inscription, belongs to the period of mid tenth century AD, and corresponds to the reign of Kṛṣṇa-III (935–65), the Rastrakuta king.

4.7.3. The Aryadeva, who figures in Hombuja inscriprtion (No. 35 of AD 1077), seems to be one of the earliest authors of Karnataka. There are some problems in his identification. The inscription states that Āryadeva is later than SBD, Śivakoi and Varadatta (?) and earlier to Simhanandi ācārya. It is established that Simhanandi lived in the early decades of fourth century AD, in which case Aryadeva is to be assigned to the beginning of fourth cent. AD.

4.7.4. The statement that Āryadeva authored TS cannot be accepted, unless it is supported by further convincing evidences. It may be suggested that Āryadeva may be the author of *Cūḍāmani,* one of the earliest of commentaries on TS in Kannada; though the work *Cūḍāmaṇi* is not extant, it has been referred by other Kannada authors. Bhaa-Akalaṅka (AD1604), a grammarian, has stated that the Kannada language is capable of being a medium to science subjects also, becasue *Cūḍāmani,* a great work and a comm.on TS, 96,000 verse-measures in extent, has been written in Kannada [*Śabdānuśasana*] and the work is assigned to early seventh cent. AD. Therefore Āryadeva stands as a challenge for further investigation [Dhaky:52]

Piccha-Pinccha

5.1. Kannada (Jain) authors have generally followed a regular tradition and pattern of respectfully mentioning the names of early ācāryas and authors. Accordingly the name of US also figures; but mostly he is referred to with his nomen of GP; this has been noted in para number 2.1 to 2.3.1.

5.1.1. Pampa (941) has just mentioned the name of GP without referring to his work; it is Cāmuṇḍarāya who has made the unanimous statement that GP wrote the TS which became famous and achieved all round renown and established the greatness of the doctrine of Jina.

5.1.2. Gṛdhrapinchācārya and Gṛddhapicchācārya—are the two variants used by Kannada writers. The word *piccha* has taken the form of *pinccha*; a phonetic tendency of nasalising the non-nasalised is a peculiarity of Kannada, and the result is a variant form. Similarly in the word medial position, Sanskrit letter *-l-* changing to *-ḷ-* is very common to the phonetic structure of Kannada language; Balaka has the variant of Baḷaka in Kannada.

5.2. An explanation is also given to the usage of the nomen GP instead of US. For keeping a *piccha* (*pinccha*) consisting of a bunch of vulture feathers, US is called GP. Digambara monks barely possess anything except a *piccha*, a bunch of plumes, considered as the only requisite of a Digambara, along with a *kamaṇḍala,* the waterpot. Generally the *piccha*, the feather broom is made of peacock feathers, hence the nomen *mayūrapiccha*. Inscriptional evidences support the view that the Jain ascetics are mentioned after their brooms, seem to be peculiar to the Digambaras:

a. A monk using peacock feather broom is called a *Mayūra-picchācārya' Mayūrapincchācārya* [EC. 11(R). No. 364 (258). AD1432, p. 230]

b. A friar carrying crane feather broom is called *Balākāpi-(n)cchācārya* [ibid, No. 156(127) C.E. 1115. p.93; K.68. C. tenth to eleventh cent., p. 161]

c. An ascetic using vulture feather bunch is called Gṛddhrapi(n)cchācārya [EC.11(R) 73 (66) AD 1176, p. 34]

d. A monach using the owl feather broom is called *Ulūka-bhaācārya* [*vṛttavilāsa:Dharmaparīkṣe*: AD 1360]

The epithetic appellation of GP is to confirm that the author is a Digambara monk.

Digambara Author

6.1 Following is the quintessence of the argument advanced by the advocates of GP as a Digambara seer:

i. KKA, the illustrious Digambara monk was the teacher; the kernel of his works echo in TS.

ii. Eminent Digambara ācāryas like SB svāmi, PP Devanandi, Bhaa Akalaṅkadeva, Vidyānanda have written the commentaries of TS.

iii. Celebrated Kannada authors of Digambara sect like Pampa, Cāmundaraya, Parsvapandita, Bhaa Akalaṅka have remembered GP with reference.

iv. Vidyānanda, a Digambara pontiff in his auto-comm. of *Āptaparīkṣā* refers to GP with great respect and goes to an extent of using the adjcetive of *bhagavad.*

v. In the TS, chapter-IX, sūtra 9, nudity(*nagnya*) is also included in the list of twenty-two *pariṣahas,* visiting afflictions, variety of *Samvaratatta* which is the requisite of only a Digambara friar.

vi. Pūjyapada (*c.* sixth to seventh century) and Śruta-sāgaravarṇi in Sanskrit commentaries, and Bala-chandradeva (AD1150) in his Kannada comm., have referred to US as a '*Nirgrantha-ācāryavaram*', the superior adept of Digambara monks, and an *āgama-kuśalam.*

6.2 Without a single exception all the Jain authors of Kannada literature, who have mentioned GP or US, have held the same belief.

Kannada Author's Tribute

7.1 TS is considered as embodying the essence of Jaina philosophy and symbolising the whole gamut of traditional knowledge. Vardhamānasvāmi, a friar who had mastered TS, is described in an inscription, as the moon causing to swell the ocean to *Tattavārtha* [EC.11(R)380 (274) AD 1372, p. 244]; therefore the suffix – *svāmi* is also added to the monk.

7.2. Jinasenādesa-vrati (1600), author of *Vardhamāna-purāṇa*, is of the opinion that KKA wrote TS, had the gift of moving about wihout touching the earth (personified as woman) [chapt. 1. verse. No. 42]; this point has been discussed in para No. 3.1.

Kannada poems like *Sukumāracarite* (1–15) of Śāntinātha (1060), *Kallinātha-purāṇam* (1–15) and *Rāmacandra-carita-purāṇam* (1–12) of Nagacandra (1046–11—) and *Candraprabhapurāṇam* (1–14) of Aggala are the early poets to prominently mention this aspect; further it is said that KKA brought the āgama texts from *Pūrva –Videhakṣetra* [Brahmaśiva, AD 1170: *Samayaparīkṣe*, 1–10]. It is this highest regard to KKA that has made some authors to equate him with US, GP and TS.

7.3.1. Except Payanavarṇi's statement of sectarian approach, all the other literary and epigraphical references, are free from making any derogatory statements; there is not even a single instance of any slightest suggestion of wounding the sentiments of others, even when emphatically confirming US alias GP as a Digambara monk.

7.4. Kannada authors, whether a preceptor or a householder, have unilaterally considered that it is GP alias US who initiated a set pattern of ecclesiastical style, of crystallizing the knowledge of the holy scripture in Sanskrit language which served as an illustrious model for the later *śāstra* or sūtra authors.

7.4.1. Even the inscriptions subscribe to the same regard; K. 62, of 1031 says that GP, a connoisseur in philosophy, grammar, the six tarkas, was renowned in *Deśiga-gaṇa*, a cohort of friars and nuns, in the lineage of KKA.

7.4.2. Mangarasa(1505) states, in his poem *Nemijinesa - Sangati*, that 'Gṛdhrapincchācārya had the glory of writing an auto-commentary on *Tattvārtha* and I fold my hands and bow down to his feet' [Sandhi-1, verse-12],

Mangarasa is the second author who has clearly mentioned the auto-comm. of US.

7.5. GP was *āryanuta,* was praised by the ācāryas [-Pampa (941), *Ādipurāṇam* 1–12]; venerable, and courageous, indulged in austerity for the purification of the self and knew the core of Jainism, [Sāntinātha 91060], *Sukumāra carite,* 1-13]; he had crushed the pseudo-philosophies and capable of showing the easy path to cross the wood of the profane life [*Karṇaparyāya*(1145) *Nemināthapurāṇam,* 1–10]; he can dispel the darkness of ignorance [Aggala(1189) *Candraprabha-purāṇam,* 1–18]; there are a number of excellent philosophies in the world and the differences between them are more; but it is GP who narrated it in such a way that one can understand it in a facile manner [Brahmasiva (1170) *Samaya Parīkṣe,* 1–3].

7.6 Medieval Kannada poets also excell the early writers in gratefully remembering the greatness of GP; 'how can I describes the superiority of GP; whatever he says is *Tattvārtha,* whatever he touches is good for the living being, whatever he does is the ideal life for others to emulate [Guṇavarma-11 (1235), *Puṣpadanta-purāṇa,* 1-18], his restraint was only worthy of a ācārya [Janna (1230),*Anantanāthapurāṇam,* 1-13]; our duty is to praise his lotus-feet [*kamalabhava* (AD.1235), *Śāntīśvarapurāṇam,* 1-19]; and Kumudendu(1270), *Rāmāyaṇa,* 1-14]; the lotus feet of GP, whose lustre has enveloped the sky of Jainism' is surrounded by the lay votaries [Bāhubali-Paṇḍita(1352), *Dharmanāthapurāṇam,* 1–16]':

7.7. Of the other references worth considering only three are to be discussed here: i.e. Nemicandra (*AD*1170) is the only author in Kannada literature who has mentioned about the glosses of TS. Nemicandra says GP, the earliest (*ācārya*) of Jina dharma authored TS, a marvel for

the learned [Nemicandra (c.1170) *Nemināthapurāṇam*, 1–13]. ii. Pārśvapaṇḍita (1205) has mentioned TS and its author as Umāsvāti (and not as GP) [*Pārśvanātha purāṇam*, 1-13] and Pārśvapaṇḍita is the first writer to mention that US has written an auto-commentary to his TS – 'Umāsvāti, a milky ocean of clemency has removed the dirt of the fake (religions) by *Tattvārthavṛtti*' [ibid, 1-18]. iii. Salva (1485) has mentioned boththe aliases of US and GP, a *traividya*, an ācārya praised by the monks, as one who is as bold as the mount Meru [Salva-bhārata olim *Neminātha-carite*, 1–13 and 15]. The rest of the *praśastis* of US are the usual benedictory verses.

Conclusion:

8.1. Thus the influence of US can unmistakably be seen on the Jina authors of Karnataka who had considered US as the author of TS (and an auto-commentary) and as a celebrated ācārya; TS was a widely read *āgama* work, they were aware of the commentaries also. Jain authors of Kannada literature have held US with his alias GP in highest regard at par with KKA, SB Svāmi, PP, Kaviparameṣhi, Jaāsimhanandi and other eminent ācāryas; though some authors have confused KKA & US (GP) as one and the same, the mix up in identification and properly fixing the date, does not alter the unilateral respect that US enjoys. In brief, for the Kannada authors US is nothing short of a *Śrutakevalin* [EC.VIII (BLR) Nr. 46. 1526]; *tattvārthasūtra Karttāram-Umāsvāti munīśvaram śrutakevali-deśīyam vande'ham guṇa- mandiram/*

The authors, their works and the insciptions which allude the name of Umāsvāti, his aliases and his work are tabulated below according to their chronological order:

Author/ Place	Date AD	Work/ Source	Umā-svāti	Umā-svāmi	Gṛdhra-piccha	TS	Mokṣa-Sāstra	Ārya deva	Language/ Metre
Pūjayapāda	635-80	Sarvārthasiddhi	×	×	×	×	×	×	Sanskrit Comm.
Bhaa-Aklaṅka	730-50	Tattvārthvārtika	×	×	×	√	×	×	Sanskrit Comm.
Svāmi-Vīrasena	816	Dhavalāīka	×	×	√	√	×	×	Āgama work
Vidyānanda	900-50	Tattvārtha Ślokavartika	×	×	√	√	×	×	Kannada Campū
Pampa	941	Ādi-Pūrāṇam 1-12	×	×	√	×	×	×	Kannada Campū
Cāmuṇḍaraya	978	Triṣaṣi-Lakṣaṇa	×	×	√	√	×	×	Kannada Prose
Indranandi	900-40	Nītisāra	×	×	√	√	×	×	Sanskrit work
Svāmi-Samantabhadra	550-600	Gandhahasti Mahābhāṣya	×	√	×	√	×	×	Not traceable
K.60	1009	Koppala Inscription	×	×	×	√	×	×	Kannada prose
Vādirāja	1025	Pārśva carite	×	×	√	×	×	×	Sanskrit poem
K.62	1031	Koppala Inscription			√				Kannada prose
K.52	1050	Koppala Inscription				√			Kannada prose
K.68	mid 11th cent.	Koppala Inscription			√				Kannada prose
Śāntinātha	1062	Sukumāra-carite	×	×	√	√	×	×	Kannada Campū
Bhaāraka	1020-85	Tattvārtha sūtrānu-	×	×	√	√	√	×	Kannada prose

Divakaranandi		gata karṇaalaghu-vṛtti							Kannada prose
Hombuja	1077	EC.viii (old)Nr.35	×	×	×	√	×	×	Kannada prose
Hombuja	1077	ibid, Nr.57	×	×	×	√	×	√	Kannada prose
Hunasi Hadagali	1099	KJS: Citapur 38			√				Kannada prose
SB	1115	EC. 11(R) 156(12)	√		√				Sanskrit and Kannada
SB	1123	ibid 135(117)	√		√				Sanskrit and Kannada
SB	1145	ibid 173(14)	√	×	√	×	×		Sanskrit and Kannada
Karṇaparyāya	1145	Neminātha Purāṇam	×	×	√	×	×	×	Kannada campu
Yelladahalli	1145	EC.Vii (R) Ng. 64 (IV Ng 76)	×	×	√	×	×	×	Kannada prose
Bālcandra	1150	Tattvaratna Pradīpike		√	√				Kanada prose
SB	1163	EC. Vii.(R) Ng. 64 (IV Ng 76)	×	√	√	×	×	×	Kannada prose
Nemicandra	1170	(Ardha) Neminātha Purāṇam	×	×	√	√	×	×	Kannada campū Kāvya
Brahmasiva	1170	Samaya parīkṣe	×	×	√	×	×	×	Kannada Kāvya
SB	1176	No.73 (66)	√		√	×	×		Sanskrit and Kannada
Aggala	1189	Candra Prabha Purāṇam	×	×	√	×	×	×	Kannada campū kāvya

Author/ Place	Date AD	Work/ Source	Umā-svāti	Umā-svāmi	Gṛdhra-piccha	TS	Mokṣa-Sāstra	Ārya deva	Language/ Metre
Acanna	1195	Vardhamāna purāṇam	×	×	√	×	×	×	Kannada campū kāvya
Pārṣvapaṇḍita	1205	Pārśvanātha purāṇam	√	×	×	√	×	×	Kannada campū kāvya
Janna	1230	Aananthanātha purāṇam	×	×	√	×	×	×	Kannada campū kāvya
Gunavarma-II	1235	Puṣpadanta purāṇam	×	×	√	√	×	×	Kannada campū kāvya
Kamalabhava	1235	Santīśvara purāṇam	×	×	√	×	×	×	Kannada campū kāvya
Mahābala	1254	Neminātha purāṇam 1-14	×	×	√	×	×	×	Kannada campū kāvya
Kumudendu	1275	Rāmāyana	√	×	×	×	×	×	Kannada Śatpadī
Nāgarāja	1131	Puṇyāsrava	×	×	√	×	×	×	Kannada campū
Vṛttavilāsa	1360	Dharmaparīkṣe1-12	×	×	√	×	×	×	Kannada campū
SB	1398	EC.11(R) 360(254)	√	×	√	√	×	×	Sanskrit
SB	1432	EC.11(R) 364(258)	√		√				Sanskrit
Salvakavi	1485	Neminātha carite olim salva-bhārata 1-13, 15	√	×	√	√	×	×	Kannada Śatpadī kāvya

Mangarasa-III	1509	Nemi-Jineśa Saṅgati okim Harivaṃśa1-12	×	×	√	√	×	×	Kannada Sangatya
Hombuja	1526	EC.VIII (old) Nagara.46	√	×	×	√	×	×	Sanskrit and Kannada
Payanavarṇī	1669	Jñānacandra carite 1-18	√	×	×	×	×	×	Kannada Sangatya
Cikka-Padmanna-Setty	1581	Anantanātha carite 1-18	×	×	√	√	×	×	Kannada Sangatya
Jinasena Desa Vrati	1600	Vardhamāna purāṇa 1-42	×	×	√	×	×	×	Kannada Sangatya

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15

The Epistemological Concepts of Umāsvāti: As interpreted by Yaśovijaya

G. L. SUTHAR

Ācārya Umāsvāti is renowned as the exponent of Jaina philosophy who has pioneered in authoring the aphoristic treatise in Sanskrit language. The prominent logicians of both the sects have tested their philosophical acumen and scholarship by writing learned commentaries and glosses on the *Tattvārthasūtra*. All the later Jaina philosophers have held it in high esteem as is evident from the statement of the aphorist Ācārya Hemacandrasūri in his *Pramāṇa-mīmāṃsā*[1]— '*yadi vā prekṣasva vācakamukhya-viracitāni sakalaśāstracūḍāmaṇibhūtāni Tattvārthasūtrāṇi* (यदि वा प्रेक्षस्व वाचकमुख्यविरचितानि सकलशास्त्र-चूडामणिभूतानि तत्त्वार्थसूत्राणि)।'

It is this treatise which established the aphoristic style of Sanskrit in Jaina tradition and inspired the later Jaina philosophers for writing their works in Sanskrit. It is worth mentioning that the *Tattvārthasūtra* has the trinity of *jñāna, jñeya* and *cāritra* for its subject-matter. Apart from Umāsvāti himself, the other commentators, *Vṛttikāras* and *Vārtikakāras* of this treatise are—Pūjyapāda, Haribhadra, Akalaṅkadeva, Vidyānanda, Malayagiri, Abhayadevasūri, Gandhahasti, Śrutasāgara, Vibudhasena, Yogīndradeva, Lakṣmīdeva, Yogadeva, Cirantanamuni, Yaśovijaya etc. Thus evidently there

is an abundance of commentaries on the *Tattvārthasūtra* serving as the ample proof for its profound popularity. With reference to commentaries, the late Pt. Sukhlal Sanghavi, the great savant of Jaina philosophy, has attempted a very interesting comparison and contrast of the *Tattvārthasūtra* with the *Brahmasūtra* which I would like to quote verbatim here[2] —

"साम्प्रदायिक व्याख्याओं के विषय में 'तत्त्वार्थाधिगम' सूत्र की तुलना 'ब्रह्मसूत्र' के साथ की जा सकती है। जिस प्रकार बहुत से विषयों में परस्पर नितान्त भिन्न मत रखने वाले अनेक आचार्यों ने 'ब्रह्मसूत्र' पर व्याख्याएँ लिखी हैं और उसी से अपने वक्तव्य को उपनिषदों के आधार पर सिद्ध करने का प्रयत्न किया है, उसी प्रकार दिगम्बर और श्वेताम्बर दोनों सम्प्रदायों के विद्वानों ने तत्त्वार्थ पर व्याख्याएँ लिखी हैं और उसी से परस्पर विरोधी मन्तव्यों को भी आगम के आधार पर सिद्ध करने का प्रयत्न किया है। इससे सामान्य बात इतनी ही सिद्ध होती है कि जैसे वेदान्त साहित्य में प्रतिष्ठा होने के कारण भिन्न-भिन्न मत रखने वाले प्रतिभाशाली आचार्यों ने 'ब्रह्मसूत्र' का आश्रय लेकर उसी के द्वारा अपने विशिष्ट वक्तव्य को दर्शाने की आवश्यकता अनुभव की, वैसे ही जैन वाङ्मय में स्थापित तत्त्वार्थाधिगम की प्रतिष्ठा के कारण उसका आश्रय लेकर दोनों सम्प्रदायों के विद्वानों को अपने-अपने मन्तव्यों को प्रकट करने की आवश्यकता हुई।

इतना स्थूल साम्य होते हुए भी 'ब्रह्मसूत्र' और '*तत्त्वार्थसूत्र*' की साम्प्रदायिक व्याख्याओं में एक विशेष महत्त्व का भेद है कि तत्त्वज्ञान के जगत्, जीव, ईश्वर आदि मौलिक विषयों में 'ब्रह्मसूत्र' के प्रसिद्ध व्याख्याकार एक-दूसरे से बहुत ही भिन्न पड़ते हैं और बहुत बार तो उनके विचारों में पूर्व-पश्चिम जितना अन्तर दिखाई देता है; जबकि तत्त्वार्थ के दिगम्बर या श्वेताम्बर किसी भी सम्प्रदाय के व्याख्याकारों में वैसी बात नहीं हैं उनमें तत्त्वज्ञान के मौलिक विषयों में कोई अन्तर नहीं है और जो थोड़ा-बहुत अन्तर है वह भी बिल्कुल साधारण बातों में है और ऐसा नहीं कि जिसमें समन्वय को अवकाश ही न हो अथवा वह पूर्व-पश्चिम जितना हो। वस्तुतः जैन तत्त्वज्ञान के मूल सिद्धान्तों के सम्बन्ध में दिगम्बर व श्वेताम्बर सम्प्रदायों में खास मतभेद पड़ा ही नहीं, इससे उनकी तत्त्वार्थ-व्याख्याओं में दिखाई देने वाला मतभेद बहुत गम्भीर नहीं माना जाता।"

Having made this relevant introductory observation, now I come to the main theme of the paper. The *Tattvārthasūtra*, consisting of ten chapters, deals with the theory of knowledge in its first chapter alone. Unlike the *Nyāyasūtra* of Gautama,

Umāsvāti does not adopt the threefold procedure of a *śāstra* in his *Tattvārthasūtra*. Trayī hi śāstrasya pravṛttih—uddeso lakṣaṇam parīKṣā ca[3] (त्रयी हि शास्त्रस्य प्रवृत्तिः—उद्देशो लक्षणं परीक्षा च।)। It represents the canons adopting twofold procedure-i.e., enumeration and definition. Pt. Sukhlal Sanghavi has rightly remarked about the theory of knowledge of the *Tattvārthasūtra* in comparative observation—

'ज्ञानमीमांसा की ज्ञानचर्चा 'प्रवचनसार' के ज्ञानाधिकार जैसी तर्क-पुरस्सर और दार्शनिक शैली की नहीं, बल्कि नन्दीसूत्र की ज्ञानचर्चा जैसी आगमिक शैली की होकर ज्ञान के सम्पूर्ण भेद-प्रभेदों तथा उनके विषयों का मात्र वर्णन करने वाली और ज्ञान-अज्ञान के बीच का मतभेद बताने वाली है।'[4]

The celebrated Jaina neo-logician Mahopādhyāya Yaśo-vijaya of seventeenth century, too, has composed an authoritative commentary entitled '*Tattvārtha-vivaraṇa*'[5] on the *Tattvārthasūtra* along with its auto-scholium. From the points of view of availability and unavailability, Pt. Sukhlal Sanghavi has put the works of Yaśovijaya under three categories:

1. Available in complete
2. Incompletely available
3. Unavailable

The *Tattvārthavivaraṇa* comes under the second category. It deals with the first chapter alone. The theory of knowledge propounded by Ācārya Umāsvāti has been subjected to detailed investigation in it.

Ācārya Umāsvāti in the *sūtra*— 'प्रमाणनयैरधिगमः'[6] (1/6) has indicated the instrumentality of *pramāṇas* and *nayas* to knowledge. Mahopādhyāya[7] in his *vivaraṇa* on the *sūtra* has reaffirmed the same as follow—'अत्र करणे तृतीया, न कर्तरि। 'कर्तृकर्मणोः कृतीत्यनेन षष्ठीसङ्गात्।'. While discussing the ascertainment of the twofold classification—perceptual and non-perceptual cognitions, his statement[8]— 'तत्र प्रसिद्धे नन्द्यादौ सिद्धान्ते द्विविधं प्रमाणमुक्तम्।' establishes the *Nandisūtra* etc. as the basis for the twofold classification of organ of valid cognition (*pramāṇa*)

found in the *Tattvārthasūtra*. He further stated in no equivocal words that the twofold classification of *pramāṇa* is not like the one accepted by the Buddhists and Vaiśeṣikas. It is interesting to note that he uses the word '*Māyāsūnavīya*') for the Buddhist philosophers. Ācārya Umāsvāti in his *bhāṣya* on the *sūtra* has also referred to the fourfold classification of some Ācāryas, but without mentioning the names of those *pramāṇas* and their upholders. It becomes clear from the *vivaraṇa* that the fourfold classification of *pramāṇa* owing to the distinction of perception, inference, analogy and verbal testimony is found in the canon entitled '*Anuyogadvārasūtra*'.

Having raised a question about the distinction between *pramāṇa* and *naya*, he has cited two views upheld by some philosophers and critically assessed them with the precision tools of a neo-logician. Quoting the duo of *ślokas* —

अयं न संशयः कोटैरैक्यान्न च समुच्चयः।
न विभ्रमो यथार्थत्वादपूर्णत्वाच्च न प्रमा।।

न समुद्रोऽसमुद्रो वा समुद्रांशो यथोच्यते।
नाप्रमाणं प्रमाणं वा प्रमाणांशस्तथा नयः।।

He has supported the view upholding the standpoint (*naya*) as a part of *pramāṇa*. Owing to the state of *naya-jñāna* being excluded from erroneous cognition, valid cognition (*pramā*) and as doubt also from their aggregation, and there arises an objection as to how its presence and absence will correspond to those of the verbal testimony. Refuting this objection with the acumen of a neo-logician, Yaśovijaya resolves as follows:

'न, तथात्वेऽपि तत्त्वमस्यादिवाक्यजन्यज्ञाने वेदान्तिनामिव व्यञ्जनावृत्तिजन्यज्ञाने चालङ्कारिकाणामिव तात्पर्यवैचित्र्येण वैचित्र्यस्याप्रत्यूहत्वात्, शाब्दत्वजात्यनतिक्रमेऽपि च श्रुतचिन्ताभावनाज्ञानानां शब्दस्य दीर्घदीर्घतरव्यापारेणावान्तरजातिवैचित्र्यं शास्त्रसिद्धमेव, शब्दजप्रत्यक्ष इव वा शब्दजन्यज्ञाने वैचित्र्यं भावनीयम्।'

Pointing out the defect in the definition— 'अनन्तधर्मात्कत्व-प्रतिपत्तिविशिष्टे वस्तुज्येकधर्मविधारणं नयः', he puts forth a precise

definition of *naya* as follows —'अपेक्षयैकधर्मविधारणम्'—Finally, resorting to the verdict of experience in the form *'pramiṇomi'* and *'nayāmi'*, he directs that the characteristic objectness distinguishing *'pramāṇa'* and *'naya'* must be accepted. (प्रमिणोमि नयामीत्यनुभवसाक्षिको विषयताविशेषः प्रमाणनयभेदकोऽवश्यमभ्युपगन्तव्य इति दिक्।[9]

While explaining the *sūtra* pertaining to the classification of *jñāna*[10] (मतिश्रुतावधिमनःपर्यायकेवलानि ज्ञानम्), Yaśovijaya brings about the compatibility of the usage of *'kevalāni'* and *'jñānam'* in plural number and singular number respectively as follows—'न पञ्चभिः सम्भूयैकं ज्ञानमवग्रहादिचतुर्भिरिव भवतीति सूचनाय केवलानीति बहुवचनं, ज्ञानमित्यत्रैकवचनं तु प्रतिज्ञानुरूपत्वात् प्रतिवचनस्य।'[11]

The learned author of the sub-commentary entitled '*Gūdhārthadīpikā*' on the *'vivaraṇa'* of Yaśovijaya has presented an elaborate explanation of this portion taking recourse to the terse technical terms of *navya-nyāya*. Removing the lacuna in the *bhāṣya* on the sūtra in question, he has put forth specific definitions of the five cognitions precisely as follows:

1. इन्द्रियानिन्द्रियव्यापारजन्यं ज्ञानं मतिज्ञानम्।
2. शब्दशक्तिजन्यं ज्ञानं श्रुतज्ञानम्।
3. रूपिमात्रविषयमवधिज्ञानम्।
4. भावमनःपर्यायमात्रसाक्षात्कारि मनःपर्यायज्ञानम्।
5. ज्ञानान्तरासहचरितं सर्वविषयं वा केवलज्ञानम्।

Explaining the *sūtra* —'तत्प्रमाणे'[12] he has rightly observed in support of the scholiast Umāsvāti that the state of organ of valid cognition (*pramāṇatva*) and the number two both are enjoined in the *sūtra*. According to him, all other *pramāṇas* accepted by the opponents are included under these two provided they are really organs of valid cognition. He further opines that of both the direct and indirect cognitions, the *'sākāra'* cognition (i.e., devoid of doubt, error etc.) alone deserves to be designated as *pramāṇa*. It is worthmentioning here that in the exposition of the *sūtra* (1/10) he has also discussed the view of the Jaina

philosophers who uphold all the cognitions as direct knowledge (*pratyakṣa*) because the word '*akṣa*' (अक्ष) is commonly used for the mind, sense-organs and soul. Herein the views regarding the conception of directness (*pratykṣatā*) and indirectness (*parokṣatā*), too, have been discussed in detail.

Now comes the turn of discussing Yaśovijaya's interpretation of the duo of sūtras[13]– 'आद्ये परोक्षम्' एवं 'प्रत्यक्षमन्यत्' which pose a great challenge to the commentators accepting the modified classification of *pramāṇas* introduced by the systematiser of Jaina epistemology– Ācārya Akalaṅkadeva meeting the challenge of and refuting the charges leveled against Jaina epistemology by Naiyāyikas and other non-Jaina logicians. There is no explicit indication of the twofold perceptual cognitions—empirical and transcendental. Yaśovijaya opines that the statement regarding the indirectness of *mati* and *śruta* is from the point of view of *niścaya*. From the practical point of view, their directness is certainly desirable. To substantiate his view he quotes from the *Nandīsūtra*—'यतोऽभिहितं नन्द्यां- तं समासओ दुविहं पण्णत्तं-इंदियपच्चक्खं च नोइंदियपच्चक्खं च'।[14] He further clarifies that empirical perceptuality is stated by 'इन्द्रियप्रत्यक्षम्' (इंदियपच्चक्ख). With a view to reconciling his opinion with the *bhāṣyakāra*, he resorts to the method of '*yogavibhāga*' i.e. separation of the words of a *sūtra* or splitting of one rule into two or more. It has been frequently used by Patañjali in his *Mahābhāṣya*. Mahopādhyāya Yaśovijaya at the end of his *vivaraṇa* on the *sūtra* (1/11) says:

'भाष्यकारस्यापि योगविभागादिन्द्रियजन्यज्ञानस्य सिद्धा प्रत्यक्षता, स चैवं योगो विभजनीयः, आद्ये परोक्षं निश्चयतः, प्रत्यक्षं चाद्ये व्यवहारत इति।'[15] Vijayadarśanasūri in his *gūḍhārthadīpikā* on the *vivaraṇa* has clarified the *yogavibhāga* as follows— '. . . प्रत्यक्षमन्यदित्यत्र प्रत्यक्षं प्रथमसूत्रोपात्तेन आद्ये इत्यनेनापि सम्बध्यते, अन्यदित्यनेनापि, उक्तप्रकारेण योगविभागे आद्ये परोक्षं निश्चयतः, आद्ये प्रत्यक्षं व्यवहारतः, अन्यदित्यनेन सह प्रत्यक्षमेव सम्बध्यते, न परोक्ष तथा च ततोऽन्यत् अवध्यादित्रयमेकान्तेन प्रत्यक्षमेवेति योगविभागतो लभ्यत इति तदर्थः'।[16]

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आचार्य कुन्दकुन्द और गृद्धपिच्छ उमास्वामी : एक विमर्श

प्रेम सुमन जैन

श्रमणपरम्परा और सिद्धान्त के जो संरक्षक और प्रभावक आचार्य हुए हैं, उनमें आचार्य कुन्दकुन्द और आचार्य गृद्धपिच्छ उमास्वामी प्रमुख हैं। कुन्दकुन्द के जीवन, व्यक्तित्व, योगदान आदि पर विद्वानों ने जो अध्ययन प्रस्तुत किये हैं, उनसे स्पष्ट हुआ है कि ईसा की प्रथम शताब्दी के आस-पास के दार्शनिक और साधनायुक्त जगत् को कुन्दकुन्द ने अपने साहित्य एवं संयमपूर्ण जीवन से पर्याप्त प्रभावित किया था। उनका यह प्रभाव तात्कालिक ही नहीं रहा, अपितु जैनदर्शन और साहित्य की परम्परा में होने वाले परवर्ती आचार्यों के जीवन और लेखन को भी उन्होंने प्रभावित किया है। परवर्ती दार्शनिकों के चिन्तन को भी उन्होंने गति प्रदान की है।

आचार्य कुन्दकुन्द को परवर्ती साहित्य और आचार्यों ने कितना और किस रूप में स्मरण किया है, उसको रेखांकित करने के विभिन्न आयाम हो सकते हैं। कुन्दकुन्द के तत्त्व-चिन्तन एवं दार्शनिक मतों का भारतीय दर्शन के विकास में क्या स्थान है?, जैन दार्शनिकों ने कुन्दकुन्द के दर्शन व चिन्तन को क्या महत्त्व दिया है? एवं कुन्दकुन्द के साहित्य की गाथाएं, पंक्तियाँ, सूक्तियाँ एवं विचार शैली आचार्य उमास्वामी के साहित्य में कहां और किस रूप में अंकित हैं, इत्यादि बिन्दुओं में से यहाँ इसी अन्तिम आयाम पर ही कुछ दिग्दर्शन उपस्थित करने का प्रयत्न है।

आचार्य वीरसेन ने *षट्खण्डागम* की धवलाटीका में *तत्त्वार्थसूत्र* और उसके लेखक गृद्धपिच्छाचार्य के नाम उल्लेख के साथ *तत्त्वार्थसूत्र* का भी

उद्धरण दिया है–

"तह गिद्धपिंछाइरियप्पयासिद तच्चत्थसुत्ते वि वर्तनापरिणामक्रिया: परत्वापरत्वे च कालस्य" इदि दव्वकालो परूविदो।[1] "

आचार्य विद्यानन्द ने अपने तत्त्वार्थश्लोकवार्तिक[2] और वादिराज ने *पार्श्वनाथचरित*[3] में गृद्धपिच्छ मुनीश्वर का स्मरण किया है। *तत्त्वार्थसूत्र* के एक टीकाकार ने गृद्धपिच्छाचार्य नाम के साथ उमास्वामी मुनीश्वर नाम का उल्लेख भी *तत्त्वार्थसूत्र* के लेखक के रूप में किया है –

तत्त्वार्थसूत्रकर्त्तारं गृद्धपिच्छोपलक्षितम्।
वन्दे गणीन्द्रसंजातमुमास्वामिमुनीश्वरम्।।[4]

श्रवणबेलगोला के अभिलेखों में गृद्धपिच्छ नाम के साथ उमास्वाति नाम भी दिया गया है और उन्हें आचार्य कुन्दकुन्द के वंश में उत्पन्न बताया गया है[5]–

अभूदुमास्वातिमुनि: पवित्रे वंशे तदीये सकलार्थवेदी।
सूत्रीकृतं येन जिनप्रणीतं शास्त्रार्थजातं मुनिपुंगवेन।।

स प्राणिसंरक्षणसावधानो बभार योगी किल गृद्धपक्षान्।
तदा प्रभृत्येव बुधा यमाहुराचार्यशब्दोत्तर गृद्धपिच्छम्।।

नन्दिसंघ की पट्टावली में भी जो आचार्य परम्परा दी गयी है, उसमें कुन्दकुन्दाचार्य के पट्टधर शिष्य के रूप में गृद्धपिच्छ (उमास्वामि) का नाम है।[6] डॉ. ए. एन. उपाध्ये ने पर्याप्त विचारविमर्श के अनन्तर आचार्य कुन्दकुन्द का समय ईसा की प्रथम शताब्दी के लगभग माना है।[7] अत: कुन्दकुन्द के बाद उनके अन्वय में प्रतिष्ठित आचार्य गृद्धपिच्छ का समय ई. सन् की द्वितीय शताब्दी विद्वानों ने निश्चित किया है।[8]

पण्डित सुखलाल जी संघवी ने *तत्त्वार्थसूत्र* का कर्त्ता वाचक उमास्वाति को माना है और यह भी कहा है कि उन्होंने स्वयं इस ग्रन्थ पर भाष्य भी लिखा था, जो '*तत्त्वार्थाधिगम*' के नाम से जाना जाता है।[9] पं. संघवी जी गृद्धपिच्छ उमास्वाति को वाचक उमास्वाति से भिन्न मानते हैं। पण्डित फूलचन्द्र सिद्धान्तशास्त्री ने भी चार सूत्रों के विश्लेषण के आधार पर *तत्त्वार्थसूत्र* के कर्त्ता और *तत्त्वार्थाधिगम–भाष्य* के रचयिता को भिन्न-भिन्न व्यक्ति सिद्ध किया है।[10] *तत्त्वार्थसूत्र* पर उपलब्ध टीकाओं में *सर्वार्थसिद्धि* नामक टीका को प्राचीन माना गया है। विद्वानों ने *सर्वार्थसिद्धि* टीका के बाद *तत्त्वार्थाधिगमभाष्य* की रचना किया जाना सिद्ध किया है।[11] सभी टीकाकारों ने मूल गृद्धपिच्छकृत *तत्त्वार्थसूत्र* से ही ग्रहण किये हैं और उन पर अपनी टीकाएं लिखी है। जैसे आचार्य देवनन्दि पूज्यपाद ने मूलसूत्रकार का नाम अपनी टीका में नहीं लिया, उसी प्रकार वाचक

उमास्वाति ने भी मूलसूत्रकार गृद्धपिच्छ का नाम अंकित किये बिना ही भाष्यकार के रूप में मात्र अपना नाम दिया है। बाद में मूलसूत्र और भाष्य दोनों के लेखक वाचक उमास्वाति को मान लिया गया होगा।

दिगम्बर परम्परा में आचार्य वीरसेन ने धवलाटीका में *तत्त्वार्थसूत्र* के कर्त्ता के रूप में गृद्धपिच्छ का नामोल्लेख किया है। किन्तु बाद की दिगम्बर परम्परा में गृद्धपिच्छ के साथ उमास्वाति का नाम भी अभिलेखों आदि में अंकित है। इससे प्रतीत होता है कि जब *सर्वार्थसिद्धि* टीका के बाद और आचार्य वीरसेन के अनन्तर वाचक उमास्वाति ने अपना भाष्य लिख दिया होगा, तब दिगम्बर परम्परा में भी गृद्धपिच्छ के साथ उमास्वाति नाम प्रचलित हो गया होगा, जो श्रवणबेलगोला के अभिलेखों में अंकित है। *तत्त्वार्थसूत्र* जैनदर्शन का सारभूत ग्रन्थ है। दिगम्बर और श्वेताम्बर परम्परा दोनों में यह मान्य है। अतः ग्रन्थ की गरिमा और महत्ता तथा जैन संस्कृति की अनेकान्तमयी छवि की सुरक्षा की दृष्टि से *तत्वार्थसूत्र* के कर्त्ता ओर भाष्यकार का दो अलग-अलग लेखक स्वीकार किया जाना चाहिए। इससे दोनों परम्परा के प्राचीन आचार्यों के क्रम, काल-समय आदि यथास्थान बने रहेंगे। इससे *तत्त्वार्थसूत्र* के विषय के विकास-क्रम को सही ढंग से समझने में मदद मिलेगी।

आचार्य कुन्दकुन्द एवं उमास्वामी के बीच घनिष्ठ सम्बन्ध माना जाता है। प्राचीन परम्परा के अतिरिक्त कुन्दकुन्द साहित्य को दृष्टि में रखकर उमास्वामी ने *तत्त्वार्थसूत्र* का प्रणयन किया है। परिणामस्वरूप कुछ सूत्र शब्दशः और कुछ अर्थशः कुन्दकुन्दाचार्य के ग्रन्थों से अपना सम्बन्ध रखते हैं। विद्वानों ने इस विषय में तुलनात्मक अध्ययन के लिए कुछ संकेत दिये हैं।[12]

कुन्दकुन्द साहित्य के वाक्यों के साथ *तत्वार्थसूत्र* के सूत्रों को सामने रखकर कुछ समानता इस प्रकार देखी जा सकती है–

	कुन्दकुन्दाचार्य	तत्त्वार्थसूत्र
1.	दंसण णाणचरित्ताणिमोक्खमग्गो, पञ्चास्तिकाय. 164	सम्यग्दर्शनज्ञानचारित्राणि मोक्षमार्गः –1.1
2.	दव्वं सल्लक्खणियं, वही. 10	सद्द्रव्यलक्षणम् –5, 29
3.	फासो रसो य गन्धो वण्णो सद्दो य पुग्गला, –प्रवचन. 156	स्पर्शरसगंधवर्णवन्तः पुद्गलाः –2.21
4.	आगासस्सावगाहो, –प्रवचन. 2/41	आकाशस्यावगाहः –5, 12
5.	आसवणिरोहो संवरो, –समयसार, 166	आश्रवनिरोधः संवरः –9.1
6.	देवा चउण्णिकाया, पंचा० 2/118	देवाश्चतुर्निकाया, 4.1

आचार्य कुन्दकुन्द ने अपने पंचास्तिकाय में द्रव्य के लक्षण में यह गाथा लिखी है – दव्वं सल्लक्खणियं उप्पादव्वयधुवत्तसंजुत्तं।
गुणपज्जयासयं वा जं तं भण्णंति सव्वण्हू।। – गाथा 10

गृद्धपिच्छ ने *तत्त्वार्थसूत्र* में इस गाथा के आशय को इन तीन सूत्रों में प्रस्तुत किया है–

1. सद्द्रव्यलक्षणम्–(5/29)
2. उत्पादव्ययध्रौव्ययुक्तं सत्–(5/30)
3. गुणपर्यायवद् द्रव्यम्–(5/38)

कुन्दकुन्द आचार्य ने दर्शन, ज्ञान और चारित्र को नियम कहा है और उन्हें मोक्ष का उपाय/मार्ग कहा है।[13] *नियमसार* की इस विषयक गाथाओं के आधार पर गृद्धपिच्छ ने *तत्त्वार्थसूत्र* का प्रथम सूत्र बनाया है– '*सम्यग्दर्शनज्ञानचारित्राणि मोक्षमार्गः*'। कुन्दकुन्दाचार्य के 'सार' पद और *तत्त्वार्थसूत्र* के इस सूत्र में '*सम्यक्*' पद का प्रतिपाद्य एक ही है – मिथ्यादर्शन आदि का परिहार करना।

आचार्य कुन्दकुन्द ने सम्यग्दर्शन की परिभाषा दी है–

अत्तागमतच्चाणं सद्दहणादो हवेइ सम्मत्तं। –*नियमसार*, 5

तत्त्वार्थसूत्र में प्राप्त '*तत्त्वार्थश्रद्धानं सम्यग्दर्शनम्*' सूत्र उक्त प्राकृत गाथांश का संस्कृत अनुवाद प्रतीत होता है। आचार्य कुन्दकुन्द ने प्रवचनसार में परोक्ष और प्रत्यक्ष ज्ञान की परिभाषा दी है–

जं परदो विण्णाणं तं तु परोक्ख त्ति भणिदमत्थेसु।
जदि केवलेण णादं हवदि हि जीवेण पच्चक्खं।। –ज्ञानाधिकार, 58

तत्त्वार्थसूत्र में पांच ज्ञानों को प्रमाण मानकर उनके प्रत्यक्ष और परोक्ष भेद बताने के लिए ये सूत्र प्राप्त होते हैं–

1. मति श्रुतावधिमनःपर्ययकेवलानि ज्ञानम्। 1/9
2. तत्प्रमाणे 1/10
3. आद्ये परोक्षम् 1/11
4. प्रत्यक्षमन्यत् 1/12

आचार्य कुन्दकुन्द ने *पंचास्तिकाय* (गा. 56) में जीव के पांच भावों का निरूपण किया है–

उदयेण उवसमेण य खयेण दुहिं मिस्सदेहिं परिणामे।
जुत्ता ते जीवगुणा बहुसु अत्थेसु विच्छिण्णा।।

तत्त्वार्थसूत्र में इस गाथा के भाव को एक सूत्र में व्यक्त किया गया है–

औपशमिकक्षायिकौ–भावौ–मिश्रश्च
जीवस्य स्वतत्त्वमौदयिकपारिणामिकौ च। – 2/1

इसी प्रकार प्रवचनसार में ज्ञेयाधिकार की गाथा संख्या 73, 74 एवं 75 की विषयवस्तु *तत्त्वार्थसूत्र* के पंचम अध्याय के सूत्र संख्या 33, 34, 35, 36 के निर्माण का आधार बनी है। इन सूत्रों में स्निग्ध और रूक्ष गुण वाले परमाणुओं के बन्ध की व्यवस्था बतायी गयी है।

उमास्वामी ने इस प्रकार अपने कई सूत्रों का निर्माण आचार्य कुन्दकुन्द प्रणीत ग्रन्थों की शब्दावली के आधार पर किया है। किन्तु कुछ सूत्रों में उन्होंने अपनी ओर से कई शब्द जोड़े भी हैं और विषय को अधिक स्पष्ट किया है। कुछ स्थानों पर नये सूत्र भी बनाये हैं। पं. दलसुख भाई मालवणिया का यह कथन सत्य है कि कुन्दकुन्द की ज्ञान के भेद, स्वरूप एवं उनके विषय आदि सम्बन्धी अनेक सूत्रों की रचना की है।[14]

जैनदर्शन के वैज्ञानिक मनीषी डॉ. नन्दलाल जैन ने अपने एक आलेख में कहा है कि कुन्दकुन्द के द्वारा प्रतिपादित जीव की परिभाषा उमास्वामी के युग में परिवर्धित और अधिक पूर्ण हुई है। कुन्दकुन्द ने गाथाओं में 'उपयोग' की केवलज्ञान–दर्शनात्मकता ही बताई है (*पंचास्तिकाय*, गा. 40), चेतना का विशेष विवेचन नहीं है। अतः स्पष्ट है कि आचार्य कुन्दकुन्द आचार्य उमास्वामी से पूर्ववर्ती हैं।[15]

डॉ. सुषमा गांग ने अपने शोधप्रबन्ध में कहा है कि कुन्दकुन्दाचार्य के उत्तरवर्ती आचार्यों में उमास्वाति (ईसा की तृतीय शती) कुन्दकुन्दाचार्य से प्रभावित हुए प्रतीत होते हैं। वे सत्ता की परणामिनित्यता का समर्थन करते हैं (सूत्र 5/29, 30, 31)।[16] आचार्य कुन्दकुन्द ने बन्ध के चार हेतु गिनाये हैं (*समयसार* गाथा 109), जबकि उमास्वामी ने इसमें '*प्रमाद*' को जोड़कर पाँच हेतु माने हैं – मिथ्यात्व, अविरति, प्रमाद, कषाय और योग – *मिथ्यादर्शनाविरति–प्रमाद–कषाय–योगा बन्धहेतवः।* –8/1

तत्त्वार्थसूत्र में जो बारह अनुप्रेक्षाओं के नाम प्राप्त होते है, वे भी आचार्य कुन्दकुन्द की बारस *अणुवेक्खा* के अनुसार हैं। प्रथम अनुप्रेक्षा के नाम में मात्र अन्तर है। कुन्दकुन्द ने जिसे 'अणिच्च' कहा है – उसे तत्त्वार्थसूत्रकार ने अध्रुव अनुप्रेक्षा कहा है।

आचार्य कुन्दकुन्द के प्राकृत ग्रन्थों और *तत्त्वार्थसूत्र* के संस्कृत सूत्रों में उक्त प्रकार से अन्य समानताएं एवं विषय की एकरूपता को खोजा जा सकता है। कुन्दकुन्द के अतिरिक्त भी गृद्धपिच्छ ने *षट्खण्डागम* एवं आगम ग्रन्थों के विषय को भी अपने ग्रन्थ में सूत्र रूप में संजोया है।[17] किन्तु इससे ग्रन्थ या ग्रन्थकार की महत्ता कम नहीं होती।

जैन साहित्य के इतिहास की दृष्टि से यह स्पष्ट है कि जैन साहित्य में संस्कृत भाषा का सर्वप्रथम जैन सूत्रग्रन्थ *तत्त्वार्थसूत्र* है और संस्कृत के प्रथम जैन रचनाकार गृद्धपिच्छ हैं, जो कालान्तर में उमास्वामि या उमास्वाति नाम से भी प्रसिद्ध हुए। *तत्त्वार्थसूत्र* में दस अध्यायों में 357 सूत्रों में समस्त जिनागम के सार को भर दिया गया है। यह ग्रन्थ करणानुयोग, द्रव्यानुयोग और चरणानुयोग का प्रतिनिधि ग्रन्थ बन गया है। इसके दस अध्यायों में सात तत्त्व विवेचित हुए हैं। नय-विवेचन इस ग्रन्थ की अनुपम शैली है। आधुनिक विषयों की दृष्टि से *तत्त्वार्थसूत्र* में भूगोल, खगोल, आचार, अध्यात्म, द्रव्य एवं तत्त्वव्यवस्था, सृष्टिविद्या, ज्ञानमीमांसा, कर्मविज्ञान आदि का प्रामाणिक विवेचन उपलब्ध है। जैन तत्त्वदर्शन को *तत्त्वार्थसूत्र* के अध्ययन के बिना नहीं समझा जा सकता है। देश-विदेश में इस ग्रन्थ की पर्याप्त ख्याति है।

संक्षेप में कहा जाय तो आचार्य कुन्दकुन्द के ग्रन्थों का मुख्य विषय अध्यात्म है, अपर विषय प्रासंगिक हैं, जबकि *तत्त्वार्थसूत्र* का मुख्य विषय मोक्षमार्ग का निरूपण है, अन्य विषय उसके आधाररूप में कहे गये हैं। इन दोनों आचार्यों के ग्रन्थों के अध्ययन/स्वाध्याय से जैनधर्म का मर्म समझ में आता है। *तत्त्वार्थसूत्र* में वर्णित विषयों के मूल आधार को खोजने का प्रयत्न ग्रन्थकार की बहुश्रुतता, अनेकान्तमयी दृष्टि को रेखांकित करना होना चाहिए, सम्प्रदायभेद को प्रखर करना नहीं।

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17

तत्त्वार्थसूत्र का व्याख्या साहित्य

फूलचन्द जैन प्रेमी

जैन आगमों की मूल भाषा प्राकृत है क्योंकि सभी तीर्थंकरों ने इसी जनभाषा प्राकृत में उपदेश दिया। आरम्भ में आचार्य परम्परा ने भी प्राकृत भाषा को ही शास्त्र-लेखन का माध्यम बनाया। किन्तु द्रव्य, क्षेत्र, काल और भाव के आधार पर समयानुसार आचार्य अन्य प्राचीन भारतीय भाषाओं में भी शास्त्र-रचना करने में अग्रणी रहे। जब देखा कि संस्कृत भाषा में शास्त्र-लेखन समाज में प्रतिष्ठा का मुद्दा बनने लगा है, तब जैनाचार्य भी इस भाषा में लेखन की ओर उन्मुख हुए। सर्वप्रथम जैन सूत्र परम्परा में संस्कृत भाषा में '*तत्त्वार्थसूत्र अपरनाम मोक्षशास्त्र*' जैसा अति उत्कृष्ट ग्रन्थ लिखने का गौरव आचार्य उमास्वामी को प्राप्त हुआ। आचार्य उमास्वामी के अपरनाम उमास्वाति या गृद्धपिच्छाचार्य भी प्रचलित हैं। ईसा की प्रथम शती के आस-पास इन्होंने प्राचीन जैनागमों के आधार पर इस *तत्त्वार्थसूत्र* जैसे महनीय ग्रन्थरत्न की रचना की।

तत्त्वार्थसूत्र के अध्ययन से स्पष्ट होता है कि आचार्य उमास्वामी ने अर्ध-मागधी आगमों के साथ-साथ आचार्य पुष्पदन्त-भूतबलि प्रणीत *षट्खण्डागम* तथा आचार्य कुन्दकुन्द जैसे प्राचीन पूर्वाचार्यों द्वारा रचित शास्त्रों एवं मूल आगमिक परम्परा के विशिष्ट आगमों के बीज लेकर जैनधर्म की सभी परम्पराओं द्वारा सर्वमान्य *तत्त्वार्थसूत्र* जैसे महनीय ग्रन्थ की रचना की और शाश्वत जैन-धर्म-दर्शन के विशाल वृक्ष को पल्लवित और पुष्पित करने में महान् योगदान किया।

यह एक आधारभूत ऐसा सूत्रग्रन्थ सिद्ध हुआ कि दस अध्यायों एवं 357 सूत्रों से युक्त इस ग्रन्थ के आधार पर अनेक प्राचीन और अर्वाचीन आचार्यों और विद्वानों ने व्याख्या ग्रन्थ लिखकर अपने को गौरवशाली अनुभव किया। वस्तुतः इस ग्रन्थ में चारों अनुयोगों का सार समाहित है।

तत्त्वार्थसूत्र का व्याख्या साहित्य

जैसा कि पहले ही कहा जा चुका है कि *तत्त्वार्थसूत्र* पर विपुल मात्रा में व्याख्या ग्रंथ उपलब्ध हैं। इनमें से कुछ प्रमुख टीका ग्रंथ इस प्रकार हैं –

1. आचार्य समन्तभद्र (तृतीय सदी) प्रणीत 84000 श्लोक प्रमाण गन्ध-हस्तिमहाभाष्य। इसके उल्लेख तो मिलते हैं, किन्तु सम्प्रति यह अनुपलब्ध है।
2. श्वेताम्बर जैन परम्परा मान्य वाचक उमास्वातिकृत *तत्त्वार्थाधिगमभाष्य* नामक 2200 श्लोक प्रमाण स्वोपज्ञ टीका।
3. आचार्य देवनन्दि पूज्यपाद(पंचम शती) प्रणीत *सर्वार्थसिद्धि* नामक 5500 श्लोक प्रमाण टीका ग्रंथ।
4. आचार्य भट्ट अकलंकदेव (सप्तम शती) प्रणीत 16000 श्लोक प्रमाण *तत्त्वार्थवार्तिक*, अपरनाम *तत्त्वार्थराजवार्तिक*।
5. सिद्धसेनगणि कृत *तत्त्वार्थाधिगमभाष्य*-अनुसारी 18282 श्लोक प्रमाण बृहद्वृत्ति।
6. आचार्य विद्यानन्द (नवीं शती) विरचित 18000 श्लोक प्रमाण बृहद् टीका *तत्त्वार्थश्लोकवार्तिक*।
7. हरिभद्रसूरि प्रणीत भाष्यानुसारी 11000 श्लोक प्रमाण टीका।
8. *तत्त्वार्थभाष्यलघुवृत्ति* (डुपडुपिका वृत्ति)।
9. अभयनन्दिसूरि (दसवीं शती) कृत *तात्पर्य-तत्त्वार्थवृत्ति*।
10. आचार्य भास्करनन्दि (12वीं शती) कृत *सुखबोधाटीका* अथवा *तत्त्वार्थवृत्ति*।
11. आचार्य योगीन्द्रदेव विरचित *तत्त्वप्रकाशिका*।
12. बालचन्द्र (13वीं शती) कृत कन्नड़ टीका।
13. विबुधसेनाचार्यकृत 3250 श्लोक प्रमाण तत्त्वार्थ टीका।
14. श्री योगदेव गृहस्थाचार्य (16वीं शती) विरचित *तत्त्वार्थवृत्ति*।
15. लक्ष्मीदेव गृहस्थाचार्य विरचित तत्त्वार्थ टीका।
16. आचार्य प्रभाचन्द्रकृत *तत्त्वार्थवृत्ति* पद विवरण।
17. प्रभाचंद्र (ई. 1432) कृत, *तत्त्वार्थ-रत्नप्रभाकर*।

18. आचार्य श्रुतसागरकृत (16वीं शती) 8000 श्लोक प्रमाण *श्रुतसागरीय तत्त्वार्थवृत्ति* ।
19. आचार्य श्रुतसागरकृत द्वितीय *तत्त्वार्थसुबोधिनी*।
20. उपाध्याय यशोविजय विरचित *भाष्यतर्कानुसारिणी टीका*।
21. चिरन्तनमुनिवर्य प्रणीत *तत्त्वार्थ-टिप्पणक*।
22. पं. सदासुखदास (ई. 1783-1863) कृत *अर्थप्रकाशिका* एवं *लघुभाषा वचनिका* टीका।

इनके साथ ही और भी टीकायें होंगी, जो मेरी जानकारी में नहीं आ सकीं। किन्तु विशेष ध्यातव्य है कि श्वेताम्बर परम्परा में भी इस ग्रन्थ का बहुमान होने से इस परम्परा के आचार्यों ने भी अनेक बृहद् टीकायें लिखीं। इनमें से आचार्य सिद्धसेनगणिकृत *तत्त्वार्थभाष्यवृत्ति* एवं आचार्य हरिभद्रसूरि प्रणीत *तत्त्वार्थभाष्यवृत्ति* नामक संस्कृत टीकायें काफी लोकप्रिय हैं। इसी परम्परा में बीसवीं सदी के महान् चिन्तक एवं विद्वान् प्रज्ञाचक्षु विद्वान् स्व. पं. सुखलाल संघवी की हिन्दी-गुजराती टीका एवं विवेचना बहुत प्रसिद्ध है। यहाँ प्रस्तुत है प्रमुख टीका साहित्य ग्रन्थों का परिचय–

सर्वार्थसिद्धिः

पाँचवीं सदी के उत्कृष्ट दार्शनिक, वैयाकरण, वैद्य, मन्त्रद्रष्टा एवं तत्त्ववेत्ता सुविख्यात आचार्य पूज्यपाद देवनन्दि ऐसे महान् सारस्वताचार्य हैं, जिनका भारतीय संस्कृति को विविध रूपों में महनीय योगदान है। कर्नाटक में मैसूर के समीप स्थित कनकगिरि श्रीक्षेत्र इनकी साधना स्थली रहा है। पूज्यपाद के देवनन्दि, जिनेन्द्रबुद्धि, यशःकीर्ति, गुणनन्दि जैसे नामों का उल्लेख शिलालेखों में मिलता है, यथा –

यशः कीर्ति यशोनन्दी देवनन्दि महामतिः।
श्री पूज्यपादापराख्यो यः गुणनन्दि गुणाकरः।।

पूज्यपाद ने *सर्वार्थसिद्धि* के अतिरिक्त अनेकविध साहित्य का सृजन किया है। इनमें से *जैनेन्द्रव्याकरण*, *इष्टोपदेश*, *समाधितंत्र*, *दशभक्ति*, *शान्त्यष्टक*, *सारसंग्रह*, *चिकित्साशास्त्र*, *जिनाभिषेक*, *सिद्धिप्रियस्तोत्र*, *जैनेन्द्रन्यास* एवं *शब्दावतार न्यास*। इनमें से *सारसंग्रह*, *जैनेन्द्रन्यास* एवं *चिकित्साशास्त्र* – इन ग्रन्थों का उल्लेख तो इनकी रचनाओं के रूप में मिलता है, किन्तु ये ग्रन्थ वर्तमान में

अभी तक उपलब्ध नहीं हैं। अन्य उपलब्ध ग्रन्थ बड़े ही लोकप्रिय और बहुविध उपयोगी हैं।

सर्वार्थसिद्धि आ० पूज्यपाद की सर्वाधिक लोकप्रिय एवं अपने नाम को सार्थक करने वाली उत्कृष्ट टीका है। *तत्त्वार्थसूत्र* पर उपलब्ध टीका साहित्य में *सर्वार्थसिद्धि* (संस्कृत) गद्य में मध्यम परिमाण में लिखित सर्वाधिक प्राचीन प्रथम टीका है, जो कि चार हजार श्लोक प्रमाण है। यह टीका सम्पूर्ण जैन परंम्परा में इतनी लोकप्रिय हुई कि इसे मूल ग्रंथ की तरह प्रसिद्धि प्राप्त है। पूज्यपाद ने अन्त्यप्रशस्ति में इसकी प्रशंसा करते हुए लिखा है –

स्वर्गापवर्गसुखमाप्तुमनोभिरार्यैः जैनेन्द्रशासनवरामृतसारभूता।

सर्वार्थसिद्धिरिति सद्भिरुपात्तनामा, तत्त्वार्थवृत्तिरनिशं मनसा प्रधार्या।।

अर्थात् जो आर्य स्वर्ग और मोक्ष के इच्छुक हैं, वे जैनेन्द्रशासन रूपी उत्कृष्ट अमृत में सारभूत और सज्जन पुरुषों द्वारा रखे गये *सर्वार्थसिद्धि* – इस नाम से प्रख्यात इस तत्त्वार्थवृत्ति को निरन्तर मनःपूर्वक धारण करें।

सर्वार्थसिद्धि इस नाम से ही इस ग्रंथ की सार्थकता स्पष्ट है, क्योंकि इसके गहन स्वाध्याय-मनन से सभी प्रकार के अर्थों (मुख्य प्रयोजनों अथवा सर्वश्रेष्ठ प्रयोजन *मोक्षसुख* की प्राप्ति होती है। इसका निरन्तर स्वाध्याय करने वाले विद्वानों की यह मान्यता है कि इसका जितनी बार गहनता के साथ स्वाध्याय करें उतने ही नये-नये तत्त्व, उनका गहन चिन्तन दृष्टिगोचर होता है। वस्तुतः उमास्वामी द्वारा मूलग्रंथ *तत्त्वार्थसूत्र* में जिस प्रमेय का व्याख्यान किया गया है, वह सब पुरुषार्थों में प्रधानभूत *मोक्ष* पुरुषार्थ का साधक है। जिसका विस्तृत और सटीक विवेचन *सर्वार्थसिद्धि* में देखने को मिलता है। इसीलिए पूज्यपाद कहते हैं –

तत्त्वार्थवृत्तिमुदितां विदितार्थतत्त्वाः

शृण्वन्ति ये परिपठन्ति च धर्मभक्त्या।

हस्ते कृतं वरमसिद्धि सुखामृतं तैः

मर्त्यामरेश्वरसुखेषु किमस्ति वाच्यम्।।

अर्थात् जो मनुष्य धर्मभक्ति से इस तत्त्वार्थवृत्ति को पढ़ते और सुनते हैं, मानो उन्होंने परम सिद्धि सुख रूपी अमृत अपने हाथ में ही कर लिया है। फिर उन्हें चक्रवर्ती और इन्द्र के सुखों के विषय का कहना ही क्या है?

सर्वार्थसिद्धि एक दीपस्तम्भ जैसा ग्रंथ सिद्ध हुआ, जिसका अनुकरण परवर्ती प्रायः सभी भाष्यकारों, वार्तिककारों, अन्यान्य ग्रंथकारों, टीकाकारों, यहाँ तक कि

श्वेताम्बर टीकाकारों तक ने निःसंकोच यथायोग्य उपयोग करके अपने-अपने टीका ग्रंथों को गौरवपूर्ण एवं प्रामाणिक बनाया। *सर्वार्थसिद्धि* की प्रसन्नशैली और विषयस्पर्शी है। हम इस टीका की भाव-भाषा और विषय-प्रतिपादन की सूक्ष्म पद्धति की शैली को समतल नदी के गतिशील प्रवाह की उपमा दे सकते हैं, जो स्थिर एवं प्रशान्त भाव से एक रूप में सदा आगे बढ़ती ही रहती है, रुकने का नाम ही नहीं लेती।

आ० पूज्यपाद स्वयं में एक सहज और उत्कृष्ट वैयाकरण हैं, उनकी इस विशेषज्ञता का ज्ञान पाठक को सहज ही इसका स्वाध्याय करते समय होता रहता है। यही कारण है कि उन्होंने *तत्त्वार्थसूत्र* के सूत्रपदों का आश्रय लेकर पद-घटना के साथ ही प्रत्येक पद का इस प्रकार विवेचन किया है कि व्याकरण जैसे कठिन और जटिल विषयों का ज्ञान सरल, सहज और सरलता से समझने में आने लगता है।

इस तरह पूज्यपाद ने न केवल भाषा-सौष्ठव का ही ध्यान रखा, अपितु जैनधर्म-दर्शन के सैद्धान्तिक विषय-विवेचन में आगमिक एवं पूर्वाचार्यों द्वारा प्रणीत ग्रंथों के प्रमाणों को प्रस्तुत करने की परम्परा का पूरा ध्यान रखा है। यथावसर उन्होंने आगम शास्त्रों के उद्धरण भी दिये हैं।

प्रत्येक सूत्र की विवेचना करते समय उन्होंने पूर्वापर सम्बन्ध, तत्सम्बन्धी पूर्वपक्ष-उत्तरपक्ष के रूप में प्रश्नों का निर्देश और उनका सटीक समाधान इस तरह प्रस्तुत किया है कि उसके बाद कुछ कहने को रह नहीं जाता।

प्रथम अध्याय के प्रथम सूत्र की व्याख्या प्रस्तुत करने के पूर्व उत्थानिका में किसी निकट-भव्य द्वारा वन के मध्य आश्रम में मुनि परिषद् के मध्य विशाल संघ के साथ स्थित निर्ग्रन्थाचार्य से आत्महित सम्बन्धी प्रश्न पूछने आदि का जो सजीव चित्रण किया है, वह अपने आप में अद्‌भुत् मनोवैज्ञानिक और असाधारण है। इस प्रश्न के समाधान से ही आत्मा का हित मोक्ष, इसका स्वरूप और इसकी प्राप्ति का उपाय बताने से ही '*सम्यग्दर्शनज्ञानचारित्राणि मोक्षमार्गः*' यह प्रथम सूत्र प्रस्फुटित हुआ।

पूज्यपाद ने अपने व्याकरण विषयक विशेषज्ञता का परिचय सम्पूर्ण ग्रंथ में बड़ी ही सहजता और सरलता से दिया है। इसीलिए वे शब्दों की सटीक व्युत्पत्तियाँ एवं परिभाषायें प्रस्तुत करने के अवसर कहीं चूके नहीं। वे तो इन सबके श्रेष्ठ शिल्पी हैं। इसमें इन्होंने विषयों और तत्सम्बद्ध शब्दों की जो परिभाषायें स्थिर की,

वे परवर्ती आचार्यों के लिए दीपक के समान सिद्ध हुईं और इन आचार्यों ने इनके आधार पर अपने-अपने टीका ग्रंथों में इनका पर्याप्त विकास किया। इस प्रकार पूज्यपाद ने *तत्त्वार्थसूत्र* में आये सभी शब्दों और विषयों का सयुक्तिक स्पष्टीकरण *तत्त्वार्थसूत्र* के सूत्रों का हार्द इस प्रकार प्रस्तुत किया मानो वे उमास्वामी के हृदय में प्रविष्ट हो इन सूत्रों का विस्तार लिख रहे हों।

वस्तुतः शब्दों के अनेक अर्थ होते हैं। आचार्य उमास्वामी शब्दों का जो भी अर्थ बतलाना चाहते थे ऐसा लगता है कि पूज्यपाद विचारपूर्वक वही कह रहे हैं। इस प्रकार यह टीका एक दीपस्तम्भ की तरह है। यही कारण है कि अनेक परवर्ती दार्शनिक, सैद्धान्तिक, पौराणिक आदि चारों अनुयोगों के ग्रंथ प्रायः किसी न किसी रूप में *सर्वार्थसिद्धि* से उपकृत दिखलाई देते हैं।

तत्त्वार्थवार्तिक

सर्वार्थसिद्धि के बाद यदि *तत्त्वार्थसूत्र* पर प्रौढ़ रचना शैली में कोई विस्तृत टीका लिखी गयी है तो वह है सातवीं सदी के आचार्य अकलंकदेव कृत *तत्त्वार्थवार्तिक*। जैनेतर दार्शनिक परम्पराओं में जब *प्रमाणवार्तिक* जैसे वार्तिक ग्रंथ सामने आये, तब जैनाचार्य कैसे पीछे रहते फलतः आचार्य अकलंकदेव ने *तत्त्वार्थवार्तिक* जैसा उत्कृष्ट ग्रंथ वार्तिक विधा में लिखकर जैनेतर ग्रंथकारों को चुनौती दी। विशेषता यह है कि बौद्ध दार्शनिक धर्मकीर्ति का *प्रमाणवार्तिक* पद्य में लिखा गया, जबकि आचार्य अकलंकदेव ने इस वार्तिक ग्रंथ को प्रौढ़ गद्यविधा में लिखकर जैन दार्शनिक साहित्य के विकास में महनीय योगदान दिया है।

पूज्यपाद की *सर्वार्थसिद्धि* इस *तत्त्वार्थवार्तिक* का मूल आधार मात्र ही नहीं अपितु अकलंकदेव ने इसमें *सर्वार्थसिद्धि* को इस तरह समाहित कर लिया है, जिस तरह वृक्ष में बीज समाविष्ट हो जाता है। विशेषता यह कि *तत्त्वार्थवार्तिक* का स्वाध्याय करने वाले को यह प्रतीत ही नहीं होता कि प्रकारान्तर से वह *सर्वार्थसिद्धि* का भी स्वाध्याय कर ले रहा है। वस्तुतः *सर्वार्थसिद्धि* में अपनी सीमा के कारण जिन दार्शनिक विषयों के विवेचन को स्थान नहीं मिल सका था, आचार्य अकलंकदेव ने *तत्त्वार्थराजवार्तिक* में उन विषयों की खुलकर विवेचना प्रस्तुत की है। *सर्वार्थसिद्धि* की वाक्यरचना सूत्रशैली सदृश है। इसीलिए आ० अकलंकदेव ने *तत्त्वार्थवार्तिक* में उनके प्रमुख-प्रमुख वाक्यों को भी वार्तिक बनाकर प्रस्तुत किया। साथ ही आवश्यकतानुसार नये-नये वार्तिकों की भी रचना करते गये।

तत्त्वार्थवार्तिक का *तत्त्वार्थसूत्र* की विशेष व्याख्या होने के कारण अध्यायों में तो विभक्त होना स्वाभाविक है साथ ही यह आह्निक और वार्तिक में भी विभक्त है। इसका अध्ययन करते समय दार्शनिक मन्तव्यों की विवेचना के प्रसंग में अकलंकदेव '*अनेकान्तात्*' इस पद का अनेक स्थलों पर उल्लेख करते हैं। इस माध्यम से वे वहाँ यह स्पष्ट करते हैं कि इस मन्तव्य का समाधान हम अनेकान्त पद्धति से करेंगे। इस प्रकार वे इस पद्धति से आगमिक आधार पर स्पष्ट समाधान के साथ अनेकान्तवाद की प्रतिष्ठा भी करते चलते हैं।

वस्तुतः आचार्य अकलंकदेव षड्दर्शनों के मर्मज्ञ थे। उनकी कृतियों में प्रसंगानुसार विशिष्ट दर्शनों के मतों को उनके मूल ग्रंथों के आधार से प्रस्तुत किया गया है, न कि प्रचलित अवधारणाओं के आधार पर। अकलंकदेव ने भी *तत्त्वार्थवार्तिक* में शब्दों की सिद्धि पूज्यपाद कृत '*जैनेन्द्र व्याकरण*' के सूत्रोल्लेख पूर्वक की है।

भारतीय ज्ञानपीठ से प्रकाशित प्रो. महेन्द्रकुमार जैन न्यायाचार्य द्वारा सम्पादित एवं सारभूत अनूदित *तत्त्वार्थवार्तिक* के प्रधान सम्पादकीय वक्तव्य में सिद्धान्ताचार्य पं. कैलाशचंद्र जी शास्त्री का यह वक्तव्य बिलकुल सटीक है कि *तत्त्वार्थसूत्र* और *तत्त्वार्थवार्तिक* – इन दोनों का विषय समान है, किन्तु अकलंकदेव तो प्रखर दार्शनिक थे, अतः प्रथम और पंचम अध्याय उनकी दार्शनिक समीक्षा और मन्तव्यों से ओत-प्रोत हैं। प्रथम सूत्र की व्याख्या में ही नैयायिक, वैशेषिक, सांख्य और बौद्धदर्शन के मोक्ष और संसार के कारणों की समीक्षा की है। जहाँ भी दार्शनिक चर्चा का प्रसंग आया है, वहाँ अकलंकदेव की तार्किक सरणि के दर्शन होते हैं।

इस तरह यह सैद्धान्तिक ग्रंथ दर्शनशास्त्र का एक अपूर्व ग्रंथ बन गया है। जैन सिद्धान्त के जिज्ञासु भी इस एक ही ग्रंथ के स्वाध्याय से अनेक शास्त्रों का रहस्य-हृदयंगम कर सकते हैं। उन्हें इसमें ऐसी भी चर्चायें मिलेंगी, जो अन्यत्र नहीं हैं।

जैसा कि पहले भी कहा गया है कि अकलंकदेव अनेकान्तवाद के महापण्डित ही थे। इसी से प्रायः सूत्रस्थ विवादों का निराकरण अनेकान्त के आधार पर किया गया है। इतना ही नहीं प्रथम अध्याय के *प्रमाणनयैरधिगमः* सूत्र की व्याख्या में सप्तभंगी और चतुर्थ अध्याय के अन्तर्गत अनेकान्तवाद का बहुत विस्तार से विवेचन है।

तत्त्वार्थवार्तिक पर पं० सदासुखदास, जयपुर के शिष्य पं० पन्नालाल जी संघी, (दूनीवालों की) वि. सं. 1820 में लिखी भाषा वचनिका मिलती है। सन् 1915 में पं० गजाधरलाल के सम्पादकत्व में सनातन जैन ग्रंथमाला, बनारस से *तत्त्वार्थवार्तिक* (मूल संस्कृत) प्रकाशित हुआ था। पं० गजाधरलाल ने इसका विस्तृत हिन्दी अनुवाद भी किया था। बाद में इन्हीं के अनुवाद को पं. मक्खनलाल जी न्यायालंकार, मुरैना ने संशोधन एवं परिवर्धन के साथ भारतीय जैन सिद्धान्त प्रकाशिनी संस्था, कलकत्ता से हरीभाई देवकरण ग्रंथमाला के क्रमांक 8वें पुष्प के रूप में सन् 1928 ई. में प्रकाशित किया। इस टीका के विशालकाय होने तथा वार्तिक के साथ टीका नहीं होने से स्वाध्यायियों को कठिनाई का सामना करना पड़ता था। अत: पं० महेन्द्रकुमार जी ने अनेक शास्त्र भंडारों से प्राप्त मूल प्रतियों के आधार पर मूल ग्रंथ का प्रामाणिक सम्पादन कर मूल के साथ अलग से हिन्दी सार लिखकर भारतीय ज्ञानपीठ से प्रकाशित कर इसे लोकप्रिय बनाया।

तत्त्वार्थश्लोकवार्तिक

नवीं शती के युग प्रभावक आचार्य विद्यानन्द द्वारा लिखित *आप्तपरीक्षा*, *सत्यशासन. परीक्षा*, *अष्टसहस्री*, *प्रमाणपरीक्षा*, *पत्रपरीक्षा* आदि ग्रंथों में *तत्त्वार्थ- श्लोकवार्तिक* का विषय प्रमेय सिद्धान्त होने पर भी उनकी यह वृत्ति जैन न्याय शास्त्र में एक महत्त्वपूर्ण स्थान रखती है। *तत्त्वार्थ-श्लोकवार्तिक* के *तत्त्वार्थवार्तिकालंकार*, *तत्त्वार्थश्लोक-वार्तिकभाष्य*, *श्लोकवार्तिकभाष्य* एवं *तत्त्वार्थश्लोकवार्तिक-व्याख्यान* –ये नाम भी प्रसिद्ध हैं। यह ग्रन्थ प्रसिद्ध मीमांसक कुमारिल भट्ट के *मीमांसा-श्लोकवार्तिक* एवं धर्मकीर्ति के *प्रमाणवार्तिक* की तरह पद्यशैली में लिखा गया है। साथ ही पद्यवार्तिकों पर गद्यात्मकभाष्य भी आचार्य विद्यानंद ने स्वयं लिखा है। इस तरह अनुपम गद्य-पद्यात्मक उभय चम्पू शैली में लिखा गया यह विशिष्ट महनीय ग्रंथ है।

उदाहरणार्थ प्रथमाध्याय के *सम्यग्दर्शनज्ञानचारित्राणि मोक्षमार्ग:* इस प्रथम सूत्र के आरम्भ में वे सम्यग्दर्शन की परिभाषा करते हुए यह पद्यमय वार्तिक प्रस्तुत करते हैं–

प्रणिधानविशेषोत्थद्वैविध्यं रूपमात्मन:।
यथास्थिततार्थ श्रद्धानं सम्यग्दर्शनमुद्दिशेत्।।1।।

अर्थात् प्रणिधान (स्वच्छ चित्त की एकाग्रता के) विशेष से उत्पन्न द्वैविध्य रूप आत्मा के स्वरूप का यथार्थ श्रद्धान करना सम्यग्दर्शन है।

इस पद्यमय वार्तिक का गद्यमय भाष्य करते हुए वे लिखते हैं–

प्रणिधानं विशुद्धमध्यवसानं, तस्य विशेषः परोपदेशानपेक्षत्वं तदपेक्षत्वं च, तस्मादुत्था यस्य तत्प्रणिधानविशेषोत्थं। ...... प्रणिधानविशेषोत्थं द्वैविध्यमस्येति प्रणिधान- विशेषोत्थद्वैविध्यं, तच्चात्मनोरूपं -अर्थात् प्रणिधान, उपयोग, विशुद्ध अध्यवसान-ये एकार्थवाची हैं। प्रणिधान विशेष यानी परोपदेश अपेक्षा वा परोपदेश की अपेक्षा बिना उत्पत्ति है जिसकी, उसको प्रणिधान विशेष से उत्पन्न कहते हैं। . . . प्रणिधान विशेष से उत्पन्न निसर्गज और अधिगमज भाव आत्मा का स्वरूप है।

वार्तिक एवं भाष्य इन उदाहरणों से ही हम इस ग्रंथ की प्रतिपादन शैली समझ सकते हैं। वस्तुतः आचार्य विद्यानंद ने इस ग्रंथ के माध्यम से प्रशस्त तर्क-वितर्क व विचारणा के द्वारा सिद्धान्त समन्वित तत्त्वों की प्रतिष्ठापना की है।

तत्त्वार्थवार्तिक और तत्त्वार्थश्लोकवार्तिक इन दोनों ग्रंथों की महत्ता प्रतिपादित करते हुए पं० सुखलाल जी संघवी ने लिखा है – *राजवार्तिक* और श्लोकवार्तिक के इतिहासज्ञ अभ्यासी को मालूम पड़ेगा कि दक्षिण हिन्दुस्तान में जो दार्शनिक विधा और स्पर्धा का समय आया और अनेकमुख पाण्डित्य विकसित हुआ, उसी का प्रतिबिम्ब इन दोनों ग्रंथों में है। प्रस्तुत दोनों वार्तिक जैनदर्शन का प्रामाणिक अभ्यास करने में पर्याप्त साधन हैं। इनमें *राजवार्तिक* का गद्य सरल और विस्तृत होने से तत्त्वार्थ के सम्पूर्ण टीकाग्रंथों की गरज अकेला ही पूर्ण करता है। ये दो वार्तिक नहीं होते तो दसवीं शताब्दी तक के दिगम्बर साहित्य में जो विशिष्टता आयी और उसकी जो प्रतिष्ठा बंधी, वह निश्चय से अधूरी ही रहती।

पं० संघवी जी जैसे मर्मज्ञ मनीषी का उक्त कथन दोनों वार्तिकों के तुलनात्मक अध्ययन की दृष्टि से काफी महत्त्वपूर्ण है। वे अपने द्वारा सम्पादित और विवेचित *तत्त्वार्थसूत्र* की प्रस्तावना (पृ. 66-7) में इसी संबंध में आगे लिखते हैं –

'यदि आचार्य अकलंकदेव को *सर्वार्थसिद्धि* न मिली होती तो उनके *राजवार्तिक* का वर्तमान स्वरूप इतना विशिष्ट नहीं होता और यदि *राजवार्तिक* का आश्रय न मिला होता तो आचार्य विद्यानन्द के *श्लोकवार्तिक* की विशिष्टता भी दिखाई न देती। इस तरह *राजवार्तिक* और *श्लोकवार्तिक*-ये दोनों साक्षात् या परम्परा से *सर्वार्थसिद्धि* के ऋणी होने पर भी दोनों में *सर्वार्थसिद्धि* की अपेक्षा विशेष विकास हुआ है। *सर्वार्थसिद्धि* में जो दार्शनिक अभ्यास दिखाई देता है, उसकी अपेक्षा *राजवार्तिक* का दार्शनिक अभ्यास बहुत ही ऊँचा चढ़ जाता है।

पं० संघवी जी आगे लिखते हैं, 'राजवार्तिक का एक ध्रुव मन्त्र यह है कि उन्हें जिस बात पर जो कुछ कहना होता है, उसे वे अनेकान्त का आश्रय

लेकर ही कहते हैं। अनेकान्त *राजवार्तिक* की प्रत्येक चर्चा की चाबी है। अपने समय तक भिन्न-भिन्न सम्प्रदायों के विद्वानों ने *अनेकान्त* पर जो आक्षेप किए और अनेकान्तवाद की जो त्रुटियाँ बतलाई, उन सबका निरसन (खण्डन) करने और अनेकान्त का वास्तविक स्वरूप बतलाने के लिए ही अकलंक ने प्रतिष्ठित *तत्त्वार्थसूत्र* के आधार पर सिद्ध लक्षण वाली *सर्वार्थसिद्धि* का आश्रय लेकर अपने *राजवार्तिक* की भव्य इमारत खड़ी की है। *सर्वार्थसिद्धि* में जो आगमिक विषयों का अति विस्तार है, उसे राजवार्तिककार ने कम कर दिया है और दार्शनिक विषयों को ही प्राधान्य दिया है।'

पं० संघवी जी *तत्त्वार्थश्लोकवार्तिक* के विषय में स्वविवेचित *तत्त्वार्थसूत्र* की इसी प्रस्तावना में आगे लिखते हैं, 'दक्षिण भारत में निवास करते हुए आचार्य विद्यानन्द ने देखा कि पूर्वकालीन और समकालीन अनेक जैनेतर विद्वानों ने जैनदर्शन पर जो आक्रमण किए हैं, उनका उत्तर देना बहुत कुछ शेष है और विशेषकर मीमांसक कुमारिल भट्ट आदि द्वारा किये गए जैनदर्शन के खण्डन का उत्तर दिये बिना उनसे रहा नहीं गया, तभी उन्होंने *श्लोकवार्तिक* की रचना की और उन्होंने अपना यह उद्देश्य सिद्ध किया है।

तत्त्वार्थश्लोकवार्तिक में मीमांसा दर्शन का जितना और जैसा सबल खण्डन है, वैसा *तत्त्वार्थसूत्र* की किसी अन्य टीका में नहीं है। *सर्वार्थसिद्धि* तथा *राजवार्तिक* में चर्चित कोई भी मुख्य विषय तत्त्वार्थश्लोकवार्तिककार ने छोड़ा नहीं है। बल्कि बहुत से स्थानों पर तो *सर्वार्थसिद्धि* और *राजवार्तिक* की अपेक्षा *श्लोकवार्तिक* की चर्चा बढ़ जाती है। कितनी ही बातों की चर्चा तो *श्लोकवार्तिक* में अपूर्व ही है।

राजवार्तिक में दार्शनिक अभ्यास की विशालता है तो *श्लोकवार्तिक* में इस विशालता के साथ सूक्ष्मता का तत्त्व भरा हुआ दृष्टिगोचर होता है। समग्र जैन वाङ्मय में जो कृतियाँ बहुत महत्त्व रखती हैं उनमें *राजवार्तिक* और *श्लोकवार्तिक* भी हैं। आगे तो पं. संघवी जी एक चुनौती देते हुए लिखते हैं कि *तत्त्वार्थसूत्र* पर उपलब्ध श्वेताम्बर साहित्य में एक भी ग्रंथ ऐसा नहीं है, जो *राजवार्तिक* या *श्लोकवार्तिक* की तुलना में बैठ सके। ये दोनों वार्तिक ग्रंथ अनेक दृष्टियों से भारतीय दार्शनिक साहित्य में विशिष्ट स्थान प्राप्त करने की योग्यता रखते हैं। इनका अवलोकन बौद्ध एवं वैदिक परम्परा के अनेक विषयों पर तथा अनेक ग्रंथों पर ऐतिहासिक प्रकाश डालता है।

इस तरह इन दोनों की दार्शनिक और तात्त्विक चर्चा में सम्पूर्ण भारतीय दर्शनों के तत्कालीन चिंतन एवं इसके प्रभावों को समझने की दृष्टि से इनका अध्ययन सभी के लिए उपयोगी और आवश्यक है।

तत्त्वार्थाधिगमभाष्य

वाचक उमास्वाति प्रणीत इस भाष्य को *तत्त्वार्थसूत्र* की स्वोपज्ञ टीका श्वेताम्बर जैन परम्परा मानती है। इसीलिए इस परम्परा में जितने भी टीकाग्रंथ *तत्त्वार्थसूत्र* पर लिखे गये वे सब प्राय: इसी भाष्य के आधार पर लिखे गये हैं। यह परम्परा इन्हीं वाचक उमास्वाति की एक अन्य रचना '*प्रशमरति प्रकरण*' भी मानती है। मुख्यत: इसी के आधार पर दिगम्बर और श्वेताम्बर इन दोनों द्वारा मान्य *तत्त्वार्थसूत्र* के सूत्रों में भी कुछ अन्तर है। ये भी प्राय: अपनी-अपनी सैद्धान्तिक मान्यताओं के आधार पर।

दिगम्बर परम्परा के दसों अध्यायों में जहाँ क्रमश: 33+53+39+42+42+27+39+26+47+9=357 सूत्र हैं। वहीं श्वेताम्बर परम्परा मान्य *तत्त्वार्थसूत्र* में क्रमश: 35+52+18+53+44+26+34+26+49+7=344 हैं।

तत्त्वार्थसूत्रभाष्यवृत्ति

सिद्धसेन गणि विरचित (सातवीं से आठवीं शती के मध्य)श्वेताम्बर परम्परा मान्य अठारह हजार श्लोकप्रमाण यह भाष्यवृत्ति अत्यन्त विस्तृत है। ये सिद्धसेन दिन्नगणि के शिष्य सिंहसूरि के प्रशिष्य भास्वामी के शिष्य थे। पं. सुखलाल संघवी इन्हें 'गन्धहस्ती' नाम से भी प्रसिद्ध मानते हैं। इनके अनुसार ये सिद्धसेन सैद्धान्तिक थे और आगमशास्त्रों का विशाल ज्ञान धारण करने वाले तथा आगम विरुद्ध प्रतीत होने वाली बातों का आवेशपूर्वक खंडन करने वाले थे। इसमें इन्होंने वसुबन्धु, धर्मकीर्ति आदि अनेक बौद्ध विद्वानों के मतों का भी खंडन किया है।

इस भाष्यवृत्ति में अकलंकदेव के *सिद्धिविनिश्चय* ग्रंथ का उल्लेख है। अत: इन्होंने अकलंक के ही *तत्त्वार्थवार्तिक* को अपनी इस भाष्यवृत्ति का आधार बनाया हो तो कोई अतिशयोक्ति नहीं। हाँ, सम्प्रदायगत मन्तव्य इन्होंने अपने ही माने हैं। सिद्धसेन नाम के अनेक आचार्यों का उल्लेख मिलता है। किन्तु ये *सन्मतितर्कप्रकरण* के कर्त्ता से भिन्न सिद्धसेन हैं। इस वृत्ति के प्रत्येक अध्याय के अन्त में आपने इस प्रकार उल्लेख किया है –

इति श्री तत्त्वार्थाधिगमेऽर्हत्प्रवचनसङ्ग्रहे भाष्यानुसारिण्यां
तत्त्वार्थटीकायां प्रथमोऽध्याय:।

आपने इस टीका में अपनी गुरु परम्परा का उल्लेख करते हुए लिखा है–

आसीद् दिन्नगणि: क्षमाश्रमणतां प्रापत् क्रमेणैव यो
विद्वत्सु प्रतिभागुणेन जयिना प्रख्यातकीर्तिर्भृशम्।
वोढा शीलभरस्य सच्छुत निधिर्मोक्षार्थिनामग्रणी।
र्जज्वालामलमुच्चकैर्निजतपस्तेजोभिख्याहतम्।।1।।
...तत्त्वार्थशास्त्रटीकामिमां व्यधात् सिद्धसेनगणि:।।7।।

तत्त्वार्थभाष्य लघुवृत्ति-(डुपडुपिका वृत्ति)

यह वृत्ति तीन आचार्यों द्वारा लिखी गयी टीका है। किन्तु यह मुख्यतया आचार्य हरिभद्र प्रणीत मानी जाती है। क्योंकि आरम्भ के साढ़े पाँच अध्यायों की वृत्ति हरिभद्र ने लिखी। शेष भाग की वृत्ति यशोभद्र नाम के आचार्य ने लिखी। इन्हीं यशोभद्र के अज्ञातनामा शिष्य ने दसम अध्याय के अन्तिम सूत्र के भाष्य पर वृत्ति लिखी। इस तरह टुकड़े-टुकड़े में एक के बाद एक, इस तरह तीन आचार्यों द्वारा पूरी होने के कारण इस वृत्ति को इसमें उल्लेखों के आधार पर कुछ विद्वान् 'डुपडुपिका' (*दुपदुपिका*) भी कहते हैं। एक तो यह छोटी वृत्ति है, वह भी थोड़ी-थोड़ी क्रमश: तीन आचार्यों ने लिखी। अत: एक कथा सी बनने से यह 'डुपडुपिका' ही कहलायी। उक्त तीनों टीकाओं के अतिरिक्त आचार्य मलयगिरि (अनुपलब्ध), चिरंतनमुनि, वाचक यशोविजय, गणि यशोविजय प्रणीत वृत्तियाँ भी तत्त्वार्थभाष्य पर उपलब्ध हैं।

इस तरह *तत्त्वार्थसूत्र* इतना सारभूत ग्रंथ है कि इसका प्रभाव मात्र टीकाओं तक ही सीमित नहीं रहा, अपितु दिगम्बर और श्वेताम्बर परम्परा के परवर्ती साहित्य पर भी विशेष रूप से स्पष्ट दिखलाई पड़ता है। यही कारण है कि प्राचीन आचार्यों ने इस ग्रंथ पर विविध प्रकार की प्रौढ़ एवं सरल दोनों तरह की टीकायें लिखकर अपने को गौरवान्वित किया।

इतना ही नहीं बीसवीं सदी के अनेक विद्वानों ने भी हिन्दी, अंग्रेजी, मराठी, गुजराती, राजस्थानी, कन्नड़, तमिल आदि अनेक भाषाओं में शताधिक टीकायें लिखकर *तत्त्वार्थसूत्र* के व्याख्या साहित्य को समृद्ध करने में महनीय योगदान किया।

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तत्त्वार्थसूत्र में आत्मा सम्बन्धी तत्त्व

लता बोथरा, कलकत्ता

अति प्राचीन काल से हमारे ऋषियों, मुनियों, विद्वानों और विचारकों की गवेषणा व चिन्तन का मूल विषय आत्मा रहा है। आत्मा रूपी तत्त्व को जानने की जिज्ञासा से ही दर्शन की उत्पत्ति हुई है। जैन दर्शन का मूलतत्त्व आत्मा ही है। इस दर्शन में बिना वैज्ञानिक साधनों के प्रकृति के रहस्यों का जिस प्रज्ञा द्वारा प्रतिपादन किया गया वह आत्मज्ञान ही था। जैनदर्शन में *तत्त्वार्थसूत्र* का विशिष्ट स्थान है। यह सूत्र शैली में जैनधर्म और दर्शन से सम्बन्धित सभी पहलुओं को प्रतिपादित करने वाला अद्वितीय ग्रन्थ है, जो संस्कृत में लिखा गया।

तत्त्वार्थसूत्र के रचनाकार आचार्य उमास्वाति ने सात तत्त्वों का प्रतिपादन किया है, जिसमें जीव प्रथम तत्त्व बताया गया है।[1] यहाँ जीव का अस्तित्व जीव शब्द से ही सिद्ध है। जैनदर्शन में जीव का अर्थ चेतन द्रव्य या आत्मा माना गया है। *भगवतीसूत्र* में गौतम स्वामी ने भगवान् महावीर से आत्मा सम्बन्धी दो प्रश्न किये थे। आत्मा क्या है? और उसका साध्य क्या है? भगवान् ने इन प्रश्नों का उत्तर देते हुए कहा आत्मा समत्व रूप है और समत्व की उपलब्धि कर लेना यही आत्मा का साध्य है।[2] *आचारांगसूत्र* में भी समता को धर्म कहा गया है[3] क्योंकि वस्तु स्वभाव ही धर्म है। जैनधर्म में साधक, साध्य और साधना मार्ग तीनों ही आत्मा से अभिन्न माने जाते हैं। आत्मा स्व को ही पूर्ण बनाती है, इस प्रकार आत्मा का साध्य आत्मा ही है। हमारी चेतना के ज्ञान भाव और संकल्प के पक्ष सम्यक् दिशा में नियोजित होकर साधना मार्ग बन जाते हैं या यह भी कह सकते हैं कि चेतना के ज्ञानात्मक, भावात्मक और संकल्पात्मक पक्ष ही क्रमशः सम्यक् ज्ञान, सम्यक् दर्शन, सम्यक् चारित्र बन जाते है[4]। जैनदर्शन के इसी तत्त्व को वाचक

उमास्वाति ने तत्त्वार्थ सूत्र के प्रथम सूत्र में प्रतिपादित किया है –

'सम्यग्दर्शनज्ञानचारित्राणिमोक्षमार्ग:'[5]

अर्थात् सम्यक् दर्शन, सम्यक् ज्ञान, सम्यक् चारित्र – ये तीनों मिल कर मोक्ष के मार्ग होते हैं।

उपयोगो लक्षणम्[6] *तत्त्वार्थसूत्र* में जीव का लक्षण उपयोग अर्थात् चेतना युक्त बोध शक्ति है।[7] जीव जिसको आत्मा कहते हैं वह अनादिसिद्ध व स्वतन्त्र द्रव्य है। तात्त्विक दृष्टि से अरूपी होने के कारण उसका ज्ञान इन्द्रियों द्वारा नहीं हो सकता, पर स्वसंवेदन प्रत्यक्ष या अनुमान आदि से किया जा सकता है। संसार अनेक जड़ चेतन पदार्थों का मिश्रण है तथा इन पदार्थों का विवेकपूर्ण निश्चय उपयोग द्वारा ही हो सकता है। उपयोग दो प्रकार का होता है– ज्ञानोपयोग और दर्शनोपयोग। बाह्य वस्तु की चेतना को ज्ञान व आत्म चेतना को दर्शन कहा जाता है।

अत: जीव में बाह्य और आन्तरिक दोनों चेतना विद्यमान रहती है। चेतना जीव द्रव्य का सारभूत गुण है, जो प्रत्येक अवस्था में जीव में विद्यमान रहता है। एकेन्द्रिय, द्वीन्द्रिय, त्रीन्द्रिय, चतुरिन्द्रिय तथा पंचेन्द्रिय जीवों का वर्णन हमें *तत्त्वार्थसूत्र* में मिलता है।[8] पृथ्वीकाय से वनस्पतिकाय तक के जीवों में एक इन्द्रिय चेतना है। कृमि, पिपीलिका, भ्रमर और मनुष्य में क्रमश: एक-एक इन्द्रिय की चेतना की वृद्धि हो जाती है।[9] तीर्थंकरों में इन्द्रिय चेतना के अलावा मति, श्रुत, अवधि, मन:पर्याय तथा केवलज्ञान रहता है। अत: वे सर्वज्ञ कहलाते हैं। आत्मा में केवलज्ञान प्रकट होता है मोह के क्षय से ज्ञानावरण, दर्शनावरण और अन्तराय कर्मों के क्षय से। इस प्रकार चेतना की मात्रा के अनुसार जीव शृंखलाबद्ध है।

तत्त्वार्थसूत्र के द्वितीय अध्याय के दसवें सूत्र में आत्मा के दो भेद बताएँ गये हैं – 1 संसारी और 2 मुक्त।[10] जो आत्मा सम्पूर्ण कर्म क्षय कर मुक्ति लाभ करती है, वही मुक्त आत्मा कहलाती है। जैन दर्शन में आत्मा की मुक्ति के लिये मनुष्य जन्म आवश्यक बताया गया है। सांसारिक जीव मनवाले तथा मन रहित दो प्रकार के हैं।[11] इनके भी दो भेद हैं– त्रस और स्थावर।[12] *तत्त्वार्थसूत्र* में पृथ्वीकाय, जलकाय, वनस्पतिकाय आदि ये एकेन्द्रिय जीव स्थावर माने गये हैं[13] अन्य द्वीन्द्रिय, त्रीन्द्रिय, चतुरिन्द्रिय तथा पंचेन्द्रिय जीव त्रस जीवों की श्रेणी में आते हैं।[14] सांसारिक आत्मा चार प्रकार की योनियों में जन्म लेती है– देव, मनुष्य,

तिर्यंच और नारक।[15] आत्मा अपने शुभ अशुभ कर्मों के अनुसार इन योनियों में जन्म लेती है। शुभ कार्य करता है तो देव या मनुष्य योनियों में और अशुभ कर्म करता है तो तिर्यंच या नारकीय योनि में जन्म लेता है। प्राणी का भविष्य वर्तमान के आचरण पर निर्भर करता है।

आधुनिक जीववैज्ञानिक समानताओं के सिद्धान्त को उमास्वाति ने *तत्त्वार्थ सूत्र* के परस्परोपग्रहो जीवानाम्[16] में स्पष्ट किया है? प्रत्येक सांसारिक जीवद्रव्य का कार्य एक दूसरे की सहायता करना है। कोई भी जीव अकेला स्वतन्त्रता पूर्वक सत्ता में नहीं रह सकता। प्रत्येक जीव एक दूसरे पर आश्रित हैं। एक दूसरे का सहयोग अत्यावश्क है।

आत्मा स्वदेहपरिमाण वाला है और उसके प्रदेश असंख्यात हैं।[17] एक परमाणु जितने आकाश को घेरता है उसे एक प्रदेश कहते हैं। इन्हीं असंख्यात प्रदेशों से युक्त आत्मा अखण्ड द्रव्य है। आत्मा अणु भी है और विभु भी। सूक्ष्म इतना है कि एक आकाश प्रदेश के अनन्तवें भाग में समा सकता है और विभु इतनी कि समग्र लोक में व्याप्त है। संकोच व विस्तार गुण के कारण एक हाथी में रहने वाला आत्मा, जब चीटी के शरीर में प्रवेश करता है तब संकुचित हो जाता है जैसे दीपक का प्रकाश छोटे कमरे में भी व्याप्त रहता है और बड़े कमरे में भी। ठीक उसी प्रकार आत्मा शरीर के परिमाण के साथ घटता-बढ़ता है। ज्यों-ज्यों शरीर की वृद्धि होती है, आत्मा का परिमाण भी बढ़ता है।

शरीर रहित आत्मा आकाशमें किस भाग में रहता है? *तत्त्वार्थसूत्र* के अन्तिम दसवें अध्याय में उमास्वाति कहते हैं 'तदनन्तरमूर्ध्वं गच्छत्या लोकान्तात्[18] सम्पूर्ण कर्मो के क्षय होने के बाद आत्मा सीधी ऊर्ध्वगति करता है और लोक के अग्र भाग में जाकर ठहर जाता है। जैसे कि तुम्बी अगर अपनी वस्तुओं से भारी नहीं कर दी गयी हो तो सीधी पानी की ऊपरी सतह पर आ जाती है। इसी प्रकार कर्म-बन्धन के दूर होते ही जीव भी ऊर्ध्वगामी बन लोक के अग्र भाग में स्थिर हो जाता है। यही आत्मा की श्रेष्ठतम अवस्था है। उमास्वाति *तत्त्वार्थसूत्र* में जिसको प्राप्त करने का मार्ग प्रशस्त करते हैं।

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तत्त्वार्थसूत्र में निर्जरा की तरतमता के स्थान : एक समीक्षा

समणी कुसुमप्रज्ञा

जैन आचार्य परम्परा में उमास्वाति का महत्त्वपूर्ण स्थान है। उमास्वाति की लोकप्रियता को इस बात से जाना जा सकता है कि दिगम्बर और श्वेताम्बर– दोनों परम्पराओं ने उनके कर्तृत्व को स्वीकार किया है। जैन तत्त्व, दर्शन और सिद्धान्त के जो तथ्य आगमों में विकीर्ण रूप से मिलते थे, उनको उमास्वाति ने व्यवस्थित रूप से सूत्रबद्ध शैली में प्रस्तुत किया। *तत्त्वार्थसूत्र* में उन्होंने संकलन का कार्य ही नहीं किया, अपितु अनेक नए रहस्यों का उद्घाटन भी किया है। आगम-साहित्य के अलावा अपने पूर्ववर्ती आचार्यों की रचना से भी वे प्रभावित रहे हैं। निःसन्देह कहा जा सकता है कि प्राचीन जैन ग्रन्थों में इतना सुव्यवस्थित, सुसम्बद्ध और सूत्रात्मक शैली में लिखा गया कोई अन्य ग्रन्थ देखने को नहीं मिलता।

आचार्य उमास्वाति ने निर्जरा के प्रसंग में नवें अध्याय के सैंतालीसवें सूत्र में सम्यग्दृष्टि आदि गुणश्रेणी विकास की दस अवस्थाओं का वर्णन किया है। इन अवस्थाओं में पूर्ववर्ती अवस्था की अपेक्षा उत्तरवर्ती अवस्था में असंख्यात गुनी अधिक निर्जरा होती है। गुणश्रेणी विकास की दस अवस्थाओं के नाम इस प्रकार हैं[1] –

1. सम्यग्दृष्टि–उपशम या क्षयोपशम सम्यक्त्व की प्राप्ति।
2. श्रावक–अप्रत्याख्यानावरण कषाय के क्षयोपशम से आंशिक विरति का उदय।

3. विरत–प्रत्याख्यानावरण कषाय के क्षयोपशम से सर्वविरति का उदय।
4. अनन्तवियोजक–अनन्तानुबन्धी कषाय-चतुष्क का क्षय।
5. दर्शनमोहक्षपक–दर्शनमोह की सम्यक्त्व मोहनीय आदि तीन प्रकृतियों का क्षय।
6. उपशमक–चारित्र मोह की प्रकृतियों के उपशम का प्रारम्भ।
7. उपशान्त मोह–मोह का पूर्णतः उपशम।
8. क्षपक-चारित्र मोह की प्रकृतियों के क्षय का प्रारम्भ।
9. क्षीणमोह–चारित्रमोह का सम्पूर्ण क्षय।
10. जिन–कैवल्य-प्राप्ति।

भगवतीसूत्र तथा *पण्णवणासूत्र* जैसे सैद्धान्तिक आगम ग्रन्थों में इन अवस्थाओं का उल्लेख न मिलने से यह स्पष्ट है कि इन दस अवस्थाओं की अवधारणा बाद में विकसित हुई। दस अवस्थाओं का सबसे प्राचीन उल्लेख आचारांग निर्युक्ति में मिलता है। अतः उमास्वाति ने आचारांग निर्युक्ति से इन अवस्थाओं को लिया, यह स्पष्ट रूप से कहा जा सकता है, क्योंकि वे भद्रबाहु प्रथम के परवर्ती हैं। कुछ विद्वान् भद्रबाहु द्वितीय को निर्युक्तियों का कर्त्ता स्वीकार करते हैं, अतः *तत्त्वार्थसूत्र* को निर्युक्तियों से पूर्व की रचना मानते हैं, किन्तु चतुर्दशपूर्वी आचार्य भद्रबाहु निर्युक्तियों के कर्त्ता थे, इस बात को हमने अनेक तर्कों से अन्यत्र सिद्ध करने का प्रयत्न किया है।[2]

गुणश्रेणी विकास की दस अवस्थाओं का सर्वप्रथम उल्लेख आचार्य भद्रबाहु ने किया। इस कथन की पुष्टि इस बात से की जा सकती है कि आत्मा की निर्मलता या निर्जरा की तरतमता का ज्ञान या तो तीर्थंकर अपने अतिशायी ज्ञान से जान सकते हैं अथवा चतुर्दशपूर्वी अपने श्रुतज्ञान के वैशिष्ट्य से। निर्जरा की तरतमता सामान्यज्ञानी के लिए जानना असम्भव है। अतः कहा जा सकता है कि गुणश्रेणी विकास की ये दस अवस्थाएं आचार्य भद्रबाहु की मौलिक देन हैं।

सम्यक्त्व की उपलब्धि अनन्त निर्जरा का कारण है। अतः आचारांग के सम्यक्त्व अध्ययन की निर्युक्ति में इन अवस्थाओं का वर्णन प्रासंगिक लगता है किन्तु *तत्त्वार्थसूत्र* में विषय को महत्त्वपूर्ण समझकर सूत्रकार ने संवर के अन्तर्गत तप के प्रसंग में निर्जरा का तारतम्य बताने वाली इन अवस्थाओं का समाहार कर दिया है। वहां यह वर्णन प्रासंगिक जैसा नहीं लगता।

निर्युक्तिकार ने प्रथम सम्यग्दृष्टि के स्थान पर सम्यक्त्व-उत्पत्ति तथा चौथी अनन्तवियोजक के स्थान पर अनन्त-कर्मांश नाम का उल्लेख किया है।[3] उमास्वाति ने इन दोनों नामों को अधिक स्पष्टता के साथ प्रस्तुत किया है। श्वेताम्बर और दिगम्बर परम्परा के साहित्य में कुछ अन्तर के साथ ये अवस्थाएं मिलती हैं। उन नामों के सूक्ष्म अन्तर को इस सारिणी के माध्यम से जाना जा सकता है–

श्वेताम्बर परम्परा

	शिवशर्मकृत कर्मग्रन्थ[4]	**चन्द्रर्षि कृत पंचसंग्रह**[5]	**देवेन्द्रसूरि कृत तक कर्मग्रन्थ**[6]
	ई. सन् पांचवीं शती	ई. सन् आठवीं शती	विक्रम की पांचवीं शती
1.	सम्यक्त्व उत्पत्ति	सम्यक्त्व	सम्यक्
2.	श्रावक	देशविरति	देशविरति
3.	विरत	सम्पूर्ण विरति	सर्वविरति
4.	संयोजना विनाश	अनन्तानुबन्धी विसंयोग	अनन्त विसंयोग
5.	दर्शनमोहक्षपक	दर्शनमोहक्षपक	दर्शनक्षपक
6.	उपशमक	उपशमक	शम
7.	उपशान्त	उपशान्त	शान्त
8.	क्षपक	क्षपक	क्षपक
9.	क्षीणमोह	क्षीणमोह	क्षीण
10.	द्विविध जिन	सयोगी केवली	सयोगी (केवली)
	(सयोगी एवं अयोगी)	अयोगी केवली	अयोगी (केवली)

दिगम्बर परम्परा

कार्त्तिकेयानुप्रेक्षा[7]	*षट्खण्डागम, गोम्मटसार (जीवकाण्ड)*[8]
1. मिथ्यादृष्टि	1. सम्यक्त्व उत्पत्ति
2. सद्दृष्टि	2. श्रावक
3. अणुव्रतधारी	3. विरत
4. ज्ञानी महाव्रती	4. अनन्तकर्मांश
5. प्रथमकषाय चतुष्क वियोजक	5. दर्शनमोहक्षपक

6. दर्शनमोहत्रिक क्षपक	6. कषाय उपशमक
7. उपशमक	7. उपशान्त
8. क्षपक	8. क्षपक
9. क्षीणमोह	9. क्षीणमोह
10. सयोगी (नाथ)	10. जिन
11. अयोगी (नाथ)	

उमास्वाति के बाद लगभग सभी आचार्यों ने जिन के सयोगी और अयोगी- ये दो भेद करके ग्यारह अवस्थाओं का उल्लेख किया है। स्वामीकुमार कृत *कार्त्तिकेयानुप्रेक्षा* में उपशान्त अवस्था का उल्लेख नहीं है। उन्होंने सम्यग्दृष्टि से पूर्व की अवस्था मिथ्यादृष्टि को माना है तथा जिन के स्थान पर नाथ का प्रयोग करके उसके सयोगी और अयोगी ये दो भेद किए हैं। *कार्त्तिकेयानुप्रेक्षा* के टीकाकार शुभचन्द्र ने उपशान्त अवस्था की व्याख्या की है।[9]

गुणश्रेणी विकास की दस अवस्थाओं में नौ की, तो पूर्ववर्ती और उत्तरवर्ती अवस्थाएं हैं, जिनमें पूर्ववर्ती अवस्था की अपेक्षा उत्तरवर्ती में असंख्यात गुणा अधिक निर्जरा होती है लेकिन सम्यग्दृष्टि की पूर्ववर्ती अवस्था का उल्लेख नहीं हुआ है। स्वामीकुमार ने *कार्त्तिकेयानुप्रेक्षा* में मिथ्यात्वी की अपेक्षा सम्यग्दृष्टि की असंख्यात गुणा अधिक निर्जरा स्वीकार की है।[10] उनके अनुसार यह सम्भावना की जा सकती है कि सम्यग्दृष्टि की पूर्ववर्ती अवस्था मिथ्यादृष्टि है क्योंकि उन्होंने मिथ्यादृष्टि की अपेक्षा सम्यग्दृष्टि की असंख्यात गुणा अधिक निर्जरा स्वीकार की है।

यहां एक प्रश्न उपस्थित किया जा सकता है कि क्या मिथ्यादृष्टि के भी निर्जरा सम्भव है? इस प्रश्न के समाधान में यह कहा जा सकता है कि सैद्धान्तिक दृष्टि से मिथ्यात्वी का मिथ्यादृष्टि क्षयोपशम भाव है, अतः वह जो कुछ सही जानता या देखता है, वह निर्जरा का कारण है। आचार्य भिक्षु और जयाचार्य ने इस मत की पुष्टि में अनेक हेतु दिए हैं। लेकिन कुछ परम्पराएं मिथ्यादृष्टि को निर्जरा का हेतु नहीं मानतीं। यदि यह आत्मिक उज्ज्वलता या निर्जरा का हेतु नहीं होती तो गुणस्थान सिद्धान्त में प्रथम तीन भेदों को स्थान नहीं मिलता।

आचारांगसूत्र के टीकाकार आचार्य शीलांक ने सम्यक्त्व उत्पत्ति से पूर्व की भी कुछ अवस्थाओं का वर्णन किया है।[11] उनके अनुसार मिथ्यादृष्टि जीव जिनके देशोन कोटाकोटि कर्म शेष रहे हैं तथा जो ग्रन्थिभेद के समीप पहुंच गए हैं, वे निर्जरा की दृष्टि से तुल्य होते हैं। मिथ्यादृष्टि के बाद की ये पांच अवस्थाएं

टीकाकार ने बताई हैं, जिनमें क्रमशः पूर्ववर्ती की अपेक्षा उत्तरवर्ती अवस्था में असंख्यात गुणा अधिक निर्जरा होती है –

1. धर्मपृच्छा के इच्छुक
2. धर्मपृच्छा में संलग्न
3. धर्म को स्वीकार करने के इच्छुक
4. धर्मक्रिया में संलग्न
5. पूर्वप्रतिपन्न धार्मिक

निर्युक्तिकार ने काल की दृष्टि से भी निर्जरा की तरतमता का संकेत दिया है। किन्तु काल की दृष्टि से इसमें क्रम विपरीत हो जाता है।[12] शीलांक इसे स्पष्ट करते हुए कहते हैं कि एक अयोगी केवली जितने काल में जितने कर्म क्षय करता है, उतने कर्म एक सयोगी केवली उससे संख्येय गुणा अधिक काल में क्षय करता है। इसी प्रकार सयोगी केवली जितने काल में जितना कर्म क्षय करता है, उतना कर्म क्षीणमोह उससे संख्येय गुण अधिक काल में क्षय करता है।[13] काल की संख्येय गुणा वृद्धि प्रतिलोम क्रम से चलती है।

इन दस अवस्थाओं को देखने से स्पष्ट प्रतीत होता है कि ग्रन्थकार का मुख्य उद्देश्य निर्जरा की तरतमता बताने वाली तथा मोक्ष के सम्मुख ले जाने वाली अवस्थाओं का वर्णन करना था, न कि विकास की भूमिका पर क्रमिक आरोहण करने वाली भूमिकाओं का वर्णन करना। यह सत्य है कि हर पूर्ण अवस्था की अपेक्षा उत्तर अवस्था में असंख्यात गुणा अधिक निर्जरा है, पर ये अवस्थाएं क्रमिक ही आएं, यह आवश्यक नहीं है। फिर भी यह कहा जा सकता है कि सम्यक्त्व की प्राप्ति मोक्ष का प्रथम सोपान है और जिन–सर्वज्ञ होने के बाद व्यक्ति कृतार्थ हो जाता है फिर उसके लिए कुछ भी करणीय शेष नहीं रहता।

विद्वानों ने इन दस अवस्थाओं को गुणस्थान विकास की पूर्वभूमिका के रूप में स्वीकार किया है। डा. सागरमल जैन ने विस्तार से इस सन्दर्भ में चिन्तन किया है।[14] लेकिन सैद्धान्तिक दृष्टि से यदि गुणस्थानों के साथ इन अवस्थाओं की तुलना करें तो संगति नहीं बैठती है। प्रथम तीन गुणस्थानों का इन दस अवस्थाओं में कहीं भी समाहार नहीं है। गुणस्थान विकास की दृष्टि से विरत के बाद अनन्तवियोजक की स्थिति आए, यह आवश्यक नहीं है। गुणस्थान सिद्धान्त की दृष्टि से यह स्थिति अविरतसम्यग्दृष्टि अर्थात् चौथे गुणस्थान में भी प्राप्त हो सकती है। चौथे गुणस्थान में गुणश्रेणी विकास की प्रथम, चतुर्थ और पंचम इन तीन अवस्थाओं का समावेश हो सकता है क्योंकि चौथे गुणस्थान में भी व्यक्ति

अनन्तानुबन्धी चतुष्क और दर्शनमोह की तीन प्रकृतियों का क्षय कर क्षायिक सम्यक्त्व प्राप्त कर सकता है। जबकि गुणश्रेणी विकास की अवस्थाओं में विरत के बाद अनन्तवियोजक और दर्शनमोहक्षपक की स्थिति है।

दूसरी बात इन दस अवस्थाओं के आधार पर यह मानना पड़ेगा कि व्यक्ति उपशमश्रेणी लेने के बाद क्षपक श्रेणी लेता है अर्थात् छठीं, सातवीं अवस्था में पहले चारित्रमोह का उपशमन करता है, फिर आठवीं, नवीं अवस्था में चारित्र मोह की प्रकृतियों का क्षय करता है, पर गुणस्थान सिद्धान्त के अनुसार यह बात संगत नहीं बैठती। गुणस्थान क्रमारोह के अनुसार यह आवश्यक नहीं कि व्यक्ति उपशम श्रेणी लेने के बाद क्षायिकश्रेणी ले। वहां दोनों विकल्प सम्भव हैं। व्यक्ति पहले कषायों का उपशमन करता हुआ उपशम श्रेणी भी ले सकता है और क्षय करता हुआ क्षपक श्रेणी भी प्राप्त कर सकता है।

गुणश्रेणी विकास की ये अवस्थाएं गुणस्थान सिद्धान्त की पूर्व भूमिकाएं नहीं हैं इस मत की पुष्टि इस बात से की जा सकती है कि इन अवस्थाओं के नामों के साथ गुणस्थान के नामों का विशेष साम्य नहीं है।

तत्त्वार्थसूत्र का अध्ययन करने के बाद यह स्पष्ट अवधारणा बन जाती है कि गुणस्थान एवं गुणश्रेणी विकास की अवस्थाओं–इन दोनों का स्वतंत्र अस्तित्व था। उमास्वाति ने गुणस्थानों के अनेक नामों का उल्लेख *तत्त्वार्थसूत्र* में किया है। उदाहरण के लिए कुछ नामों को प्रस्तुत किया जा सकता है–

नाम तत्त्वार्थसूत्र

1. अविरत (चौथा गुणस्थान)–तदविरतदेशविरतप्रमत्तसंयतानाम् (9/35)
2. देशविरत (पांचवां गुणस्थान)–(9/35)
3. प्रमत्तसंयत (छठा गुणस्थान)–(9/35)
4. अप्रमत्तसंयत (सातवां गुणस्थान)–आज्ञापायविपाकसंस्थानविचयाय धर्मम-प्रमत्तसंयतस्य (9/37)
5. बादरसम्पराय (आठवां, नवां गुणस्थान)–बादरसम्पराये सर्वे
6. सूक्ष्मसम्पराय (दसवां गुणस्थान)–सूक्ष्मसम्परायछद्मस्थवीतरागयोश्चतुर्दश (9/10)
7. उपशान्तकषाय[15] (ग्यारहवां गुणस्थान)–उपशान्तक्षीणकषाययोश्च (9/38)
8. क्षीणकषाय (बारहवां गुणस्थान)–(9/38)
9. केवली (तेरहवां, चौदहवां गुणस्थान)–परे केवलिनः (9/40)

उमास्वाति ने इन नामों का उल्लेख संयत के विशेषण के रूप में किया है। अतः इन नामों को देखकर यह कहा जा सकता है कि उमास्वाति के समय तक गुणस्थान सिद्धान्त पूर्ण रूप से विकसित नहीं था, पर उसकी मान्यता बीज रूप में प्रचलित हो रही थी।

निष्कर्ष की भाषा में कहा जा सकता है कि सैद्धान्तिक दृष्टि से गुणश्रेणी विकास की अवस्थाएं एवं गुणस्थान–इन दोनों का अपना स्वतंत्र अस्तित्व है। गुणश्रेणी विकास की अवस्थाएं निर्जरा की तरतमता बताने वाले स्थानों की ओर हमारा ध्यान आकृष्ट करती हैं पर वे अवस्थाएं क्रमिक ही हों, यह आवश्यक नहीं है, पर गुणस्थानों में आत्मा की क्रमिक उज्ज्वलता का दिग्दर्शन है। अतः वहाँ उत्तरोत्तर क्रमिक अवस्थाओं का वर्णन है।

सन्दर्भ

1. सम्यग्दृष्टिश्रावकविरतानन्तवियोजकदर्शनमोहक्षपकोपशमकोपशान्तमोह –क्षपकक्षीण– मोहजिनाः क्रमशोऽसंख्येयगुणनिर्जराः – *तत्त्वार्थसूत्र*, 9/47।
2. भद्रबाहु प्रथम को निर्युक्तिकार न मानने का एक प्रबल तर्क यह उठाया जाता है कि यदि चतुर्दशपूर्वी भद्रबाहु निर्युक्तिकार होते तो दशाश्रुतस्कन्ध निर्युक्ति की प्रथम मंगलाचरण की गाथा में स्वयं को वन्दना कैसे करते

   इस तर्क का समाधान यह है कि दशाश्रुतस्कन्धनिर्युक्ति में मंगलाचरण की गाथा पंचकल्पभाष्य से बाद में प्रक्षिप्त हुई है, क्योंकि वहां इस गाथा की विस्तृत व्याख्या मिलती है। प्राचीन काल में मंगलाचरण की परम्परा नहीं थी। जिस प्रकार उमास्वाति ने '*सम्यग्दर्शन–ज्ञानचारित्राणि–मोक्षमार्गः*' से *तत्त्वार्थसूत्र* का प्रारम्भ किया, वैसे ही निर्युक्तिकार भद्रबाहु ने पंचज्ञान के वर्णन को ही मंगल के रूप में प्रस्तुत किया है। दशवैकालिक और आचारांग निर्युक्ति में जो मंगलाचरण की गाथाएं हैं, वे चूर्णि में व्याख्यात एवं उल्लिखित नहीं है। इससे स्पष्ट है चूर्णिकार के समय तक इन निर्युक्तियों में मंगलाचरण की गाथाएं नहीं थीं, बाद में ये किसी आचार्य या व्याख्याकारों द्वारा प्रक्षिप्त हुई हैं। भद्रबाहु द्वितीय या दूसरे आचार्यों द्वारा निर्युक्तियों में परिवर्धन किया गया–इस तथ्य को भी अस्वीकार नहीं किया जा सकता क्योंकि ऐतिहासिक दृष्टि से अनेक प्रसंग भद्रबाहु प्रथम के बाद के हैं।
3. सम्मत्तुप्पत्ती सावए य विरए अणंतकम्मंसे।
   दंसणमोहक्खवगे, उवसामंते य उवसंते।।
   खवगे य खीणमोहे, जिणे य सेढी भवे असंखेज्जा।
   तव्विवरीतो काले, संखेज्जगुणाए सेढीए।। –*आचारांग निर्युक्ति*, गा. 223-4।

4. सम्मत्तुप्पा सावय, विरए संयोजणाविणासे य।
दंसणमोहक्खवगे, कसाय उवसामगुवसंते।।
खवगे य खीणमोहे, जिणे य दुविहे हवे असंखगुणा।
उदयो तव्विवरीओ, कालो संखेज्जगुणसेढी।। –*कर्मप्रकृति* (उदयकरण), गा. 394–5।

5. सम्मत्तदेससंपुन्नविरइउप्पत्ति अणविसंजोगे।
दंसणखव मोहस्स, समणे उवसंत खवगे य।।
खीणाइतिगे अस्संखगुणियसेढिदलिय जहकमसो
सम्मत्ताईणेक्कारसण्ह कालो उ संखंसे।। –*पंचसंग्रह*, बन्धद्वार, गा. 114–15।

6. सम्मदरसव्वविरई अणविसंजोयदंसखवगे य।
मोहसमसंतखवगे, खीण सजो गुणसेढी।। – *कर्मग्रन्थ*, शतक पंचम, गा. 82।

7. मिच्छादो सद्दिट्ठी, असंखगुणकम्मणिज्जरा होदि।
तत्तो अणुवयधारी तत्तो य महव्वई णाणी।
पढमकसायचउण्हं, विजोजओ तह य खवणसीलो य।
दंसणमोहतियस्स य तत्तो उवसमग चत्तारि।।
खवगो य खीणमोहो, सजोइ णाहो तहा अजोईया।
एदे उवरिं, असंखगुणकम्मणिज्जरया।। – *कार्त्तिकेयानुप्रेक्षा*, 9/106–8।

8. (क) सम्मत्तुप्पत्ती वि य सावय विरदे अणंतकम्मंसे।
दंसणमोहक्खवए, कसाय उवसामए य उवसंते।।
खवए य खीणमोहे, जिणे य णियमा भवे असंखेज्जा।
तव्विवरीदो कालो, असंखेज्जगुणा य सेढीओ।। – *षट्खण्डागम*, वेदनाखण्ड, गा. 7–8, पृ. 627।

   (ख) *गोम्मटसार, जीवकाण्ड*, गा. 66–7।

9. *कार्त्तिकेयानुप्रेक्षा*, पृ. 52।
10. वही, 9/106।
11. *आचारांग टीका*, पृ. 118।
12. तव्विवरीतो काले, संखेज्जगुणाए सेढीए।। – *आवश्यक निर्युक्ति*, 223।
13. *आचारांग टीका*, पृ. 118।
14. जैन, सागरमल, *गुणस्थान सिद्धान्त का उद्भव और विकास*, वाराणसी।
15. यहां मोह के स्थान पर कषाय शब्द का प्रयोग हुआ है।

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उमास्वातिकृत प्रशमरतिप्रकरण : एक अध्ययन

धर्मचन्द जैन

संस्कृत की 313 कारिकाओं में निबद्ध *प्रशमरतिप्रकरण* जैन अध्यात्मविद्या का उत्कृष्ट ग्रन्थ है। इसमें कषाय-कलुषित जीव के निर्मल एवं मुक्त होने का मार्ग सम्यक् रीति से निरूपित है। *प्रशमरतिप्रकरण* निर्विवाद रूप से *तत्त्वार्थसूत्र* के रचयिता वाचक उमास्वाति की रचना मानी जाती है। पं. सुखलाल संघवी *तत्त्वार्थसूत्र* की प्रस्तावना में *प्रशमरति* को उमास्वाति की कृति मानने में सन्देह का अवकाश नहीं मानते।[1] पं. कैलाशचन्द्र शास्त्री ने भी *जैन साहित्य का इतिहास* लिखते हुए *प्रशमरति* को उमास्वाति की ही कृति माना है।[2] डॉ. मोहनलाल मेहता एवं प्रो. हीरालाल कापड़िया ने भी वाचक उमास्वाति को ही *प्रशमरति* का रचयिता स्वीकार किया है।[3]

इस प्रकार श्वेताम्बर एवं दिगम्बर दोनों जैन परम्पराएँ एकमत से *तत्त्वार्थसूत्र* के रचयिता वाचक उमास्वाति को ही *प्रशमरतिप्रकरण* का कर्त्ता अङ्गीकार करती हैं, किन्तु इस मन्तव्य की पुष्टि में पं. सुखलाल संघवी के अतिरिक्त किसी ने कोई प्रमाण उपस्थापित नहीं किया है। पं. सुखलाल संघवी ने उल्लेख किया है कि हरिभद्रसूरि ने *तत्त्वार्थभाष्य* टीका में "यथोक्तमनेनैव सूरिणा प्रकरणान्तरे" वाक्य लिखकर प्रशमरतिप्रकरण की 210वीं एवं 211वीं कारिकाएं उद्धृत की हैं।[4] इससे तत्त्वार्थभाष्यकार एवं प्रशमरतिकार के एक ही होने की पुष्टि होती है।

प्रशमरतिप्रकरण वाचक उमास्वाति की ही रचना है, इस सम्बन्ध में एक अन्य प्रमाण अज्ञातकर्तृक अवचूरि में प्राप्त होता है, जिसमें पाँच सौ प्रकरणों के

प्रणेता वाचक उमास्वाति को ही प्रशमरति-प्रकरण का कर्त्ता स्वीकार किया गया है, यथा– 'श्री उमास्वातिवाचकः पञ्चशतप्रकरणप्रणेता प्रशमरतिप्रकरणं प्ररूपयन्नादौ मंगलमाह।'[5]– इस कथन से भी प्रशमरतिप्रकरण वाचक उमास्वाति की ही कृति सिद्ध होती है। टीकाकार हरिभद्र ने प्रशमरतिप्रकरण के कर्त्ता के लिए '*वाचक. मुख्य*' शब्द का प्रयोग किया है– '*तस्मै वाचकमुख्याय नमो भूतार्थभाषिणे*' जो उमास्वाति का ही संसूचन करता है। अभी तक ऐसा कोई लेख देखने में नहीं आया जिसमें प्रशमरतिप्रकरण के उमास्वातिकृत होने का खण्डन किया गया हो। अतः इसका उमास्वातिकृत होना निर्विवाद है। इस सन्दर्भ में यह कहना उपयुक्त होगा कि प्रशमरति एवं *तत्त्वार्थसूत्र* की आन्तरिक विषयवस्तु एवं प्रयुक्त शब्दावली में जो साम्य एवं एकरूपत्व प्राप्त होता है उससे *तत्त्वार्थसूत्र* एवं प्रशमरति के एक कर्तृत्व की सिद्धि को बल मिलता है। इन दोनों ग्रन्थों में कितना साम्य है, इसकी चर्चा आगे की जायेगी।

प्रशमरतिप्रकरण की अभी दो टीकाएँ उपलब्ध हैं, जिनमें एक टीका आचार्य हरिभद्र द्वारा रचित है। ये हरिभद्र '*षड्दर्शनसमुच्चय*' आदि के रचयिता आठवीं शती के प्रसिद्ध हरिभद्रसूरि (700–770 ई.) से पृथक् हैं। टीका के अन्त में प्राप्त प्रशस्ति के अनुसार यह टीका अणहिलपाटक नगर में हरिभद्राचार्य के द्वारा जयसिंहदेव के राज्य में विक्रम संवत् 1185 (ई. 1128) में रची गई थी (श्री हरिभद्राचार्यैः रचितं प्रशमरतिप्रकरणं किञ्चित्। अणहिलपाटकनगरे श्रीमज्जय- सिंहदेवनृपराज्ये। बाणवसुरुद्रसंख्ये विक्रमतो वत्सरे व्रजति।)। टीका अपने आप में सुस्पष्ट, संक्षिप्त, सरल तथा आगमानुसारिणी है। प्रशस्ति में इन हरिभद्र के पूर्व अनेक टीकाएँ हुईं, ऐसा संकेत मिलता है। (*परिभाव्य वृद्धटीकाः सुखबोधार्थं समासेन*)।

दूसरी टीका अवचूरि के रूप में है, जिसका कर्त्ता अज्ञात है। किन्तु अवचूरि के अन्त में प्रदत्त 'धनमिव जयमनुभवति' वाक्यांश से ऐसा प्रतीत होता है कि इस अवचूरि के कर्त्ता धनञ्जय (धनम्+जय) हैं। ये धनञ्जय कौन से हैं, इस सम्बन्ध में कुछ नहीं कहा जा सकता। अवचूरि में यथावश्यक शब्दों का व्याख्यान किया गया है।

अब विचार यह करना है कि प्रशमरति प्रकरण की रचना वाचक उमास्वाति ने किस उद्देश्य से की। ग्रन्थकार ने इसका उद्देश्य प्रशमरति में स्थैर्य स्थापित करना बताया है–'प्रशमरतिस्थैर्यार्थं वक्ष्ये जिनशासनात् किञ्चित्।'[6] वाचक उमास्वाति के इस कथन से ग्रन्थ के अनुबन्ध का तो बोध होता ही है, किन्तु इसके साथ ही दो अन्य तथ्य भी स्पष्ट होते हैं –

1. इस ग्रन्थ का आधार जिनशासन अर्थात् जिनोपदिष्ट आगम वचन हैं। यह कोई काल्पनिक कृति नहीं है।
2. प्रशम अर्थात् वैराग्य के प्रति रुचि में उमास्वाति को उस समय शिथिलता दृष्टिगोचर हुई होगी।

अतः उसके प्रति साधु-साध्वियों एवं जनमानस को दृढ़ बनाने के लिए उमास्वाति ने यह ग्रन्थ रचा होगा। इन दोनों तथ्यों में से प्रथम के द्वारा इस ग्रन्थ की प्रामाणिकता सिद्ध होती है तथा दूसरे तथ्य के द्वारा ग्रन्थ की उपयोगिता विदित होती है। ग्रन्थ का नाम '*प्रशमरति*' है। '*प्रशम*' का अर्थ टीकाकार हरिभद्र ने राग-द्वेष से रहित होना अथवा वैराग्य किया है। रति का अर्थ उन्होंने शक्ति अथवा प्रीति किया है (तत्र वैराग्यलक्षणे प्रशमे रतिः शक्तिः प्रीतिः तस्यां स्थैर्यं निश्चलता)।

इस ग्रन्थ में उमास्वाति ने वैराग्य या कषाय-विजय रूप प्रशम के प्रति रुचि उत्पन्न करने एवं उस रुचि को निश्चल बनाने का प्रयास किया है। वैराग्य के पर्यायवचनों में उमास्वाति ने माध्यस्थ्य, विरागता, शान्ति, उपशम, प्रशम, दोषक्षय और कषायविजय की गणना की है (माध्यस्थ्यं वैराग्यं विरागता शान्तिरुपशमः प्रशमः। दोषक्षयः कषायविजयश्च वैराग्यपर्यायाः।[7] – जो वैराग्य या प्रशम के विभिन्न रूपों को प्रकट करते हैं। टीकाकार हरिभद्र ने तो मंगलाचरण में प्रशमरति को वैराग्य पद्धति का ही ग्रन्थ बताया है। प्रशम या वैराग्य रूप एक विषय पर ही केन्द्रित होने के कारण यह प्रकरण ग्रन्थ की कोटि में आता है (शास्त्रैकदेशसम्बद्धं शास्त्रकार्यान्तरे स्थितम्। आहुः प्रकरणं नाम ग्रन्थभेदं विपश्चितः।।)।

ग्रन्थ में बाईस अधिकार एवं 313 कारिकाएँ हैं। बाईस अधिकार इस प्रकार हैं–

1. पीठबन्ध, 2. कषाय, 3. रागादि, 4. अष्टकर्म, 5. पंचेन्द्रिय विषय, 6. अष्टमद, 7. आचार, 8. भावना, 9. धर्म, 10. धर्मकथा, 11. जीवादि नव तत्त्व, 12. उपयोग, 13. भाव, 14. षड्द्रव्य, 15. चारित्र, 16. शीलाङ्ग, 17. ध्यान, 18. क्षपकश्रेणी, 19. समुद्घात, 20. योगनिरोध, 21. मोक्षगमन-विधान, 22. अनन्त फल। ग्रन्थ की विस्तृत विषयवस्तु का आपाततः बोध इन अधिकारों के नामों से ही हो जाता है। किन्तु प्रसङ्गतः इनमें निर्ग्रन्थ-स्वरूप, लोकस्वरूप, आत्मा के आठ प्रकार, मोहनीय कर्म के उन्मूलन की प्रक्रिया, गृहस्थचर्या आदि विषयों का भी निरूपण हुआ है।

प्रशमरतिप्रकरण में वर्णित बहुत से विषय ऐसे हैं जो *तत्त्वार्थसूत्र* के पूरक हैं, यथा–दशविध धर्मों, द्वादश भावनाओं, षड्लेश्याओं एवं मुक्ति की प्रक्रिया का जो विस्तृत वर्णन *प्रशमरतिप्रकरण* में उपलब्ध है वह तत्त्वार्थ में उठी जिज्ञासाओं का शमन करता है। आत्मा के द्रव्य, कषाय, योग, उपयोग आदि आठ भेद, विनय का महत्त्व, प्रशम-सुख की प्राप्ति का उपाय, कुल-रूप-बल आदि अष्ट मद, चतुर्विध धर्मकथा, अठारह हजार शीलाङ्ग आदि कुछ विषय ऐसे हैं जो *प्रशमरतिप्रकरण* की पृथक् रचना के वैशिष्ट्य को प्रदर्शित करते हैं। प्रशमरति के कुछ प्रमुख विषयों पर यहाँ विचार किया जा रहा है।

प्रशमरतिप्रकरण में चर्चित कतिपय प्रमुख विषय

कल्प्य और अकल्प्य का विचार:

प्रशमरतिप्रकरण के अष्टम 'भावना' अधिकार में साधु-साध्वी के लिए कल्प्य-. अकल्प्य का विधान करते समय पिण्ड, शय्या, वस्त्र, पात्र आदिको एक अपेक्षा से कल्प्य प्रतिपादित करते हुए उमास्वाति द्वारा प्रश्न उठाया गया कि भोजन, आश्रय, वस्त्र, पात्र आदि ग्रहण करने वाले साधु को अपरिग्रही कैसे कहा जा सकता है? इसका समाधान करते हुए उन्होंने कहा कि आहार, शय्या, वस्त्रैषणा, पात्रैषणा तथा जो कल्प्य (ग्रहण करने योग्य) एवं अकल्प्य (ग्रहण न करने योग्य) का विधान है वह सद्धर्म और देहरक्षा के निमित्त से है–

पिण्डः शय्या वस्त्रैषणादि पात्रैषणादि यच्चान्यत्।
कल्प्याकल्प्यं सद्धर्मदेहरक्षानिमित्तोक्तम्।। कारिका, 138

उमास्वाति का मन्तव्य है कि धर्म के उपकरणों को धारण करने वाला साधु भी पङ्क में उत्पन्न कमल की भाँति निर्लेप रह सकता है ।[8] साधु के लिए क्या कल्प्य है और क्या अकल्प्य, इसका निरूपण करते हुए उन्होंने स्पष्ट शब्दों में कहा है कि जो ज्ञान, शील और तप का उपग्राहक और दोषों का निग्राहक है वह निश्चय से कल्प्य है तथा शेष सब अकल्प्य है।[9] इसी तथ्य को उन्होंने प्रकारान्तर से कहा कि जो वस्तु कल्प्य होने पर भी सम्यक्त्व, ज्ञान और शील की उपघातक होती है तथा जिससे जिन प्रवचन की निन्दा होती है वह कल्प्य वस्तु भी अकल्प्य ही है।[10] उमास्वाति प्रतिपादित करते हैं कि देश, काल, क्षेत्र, पुरुष अवस्था, उपघात और शुद्धपरिणामों का विचार करके ही कोई वस्तु कल्प्य होती है, एकान्ततः कोई वस्तु कल्प्य नहीं होती।[11]

इस प्रसङ्ग में वे निर्ग्रन्थ का स्वरूप प्रतिपादित करते हुए कहते हैं कि ज्ञानावरण आदि अष्टविध कर्म, मिथ्यात्व, अविरति एवं अशुभ योग ये सब ग्रन्थ हैं तथा इन्हें जीतने के लिए जो निष्कपटरूपेण यत्नशील रहता है वह निर्ग्रन्थ है–

ग्रन्थः कर्माष्टविधं मिथ्यात्वाविरतिदुष्टयोगाश्च।

तज्जयहेतोरशठं संयतते यः स निर्ग्रन्थः।। कारिका, 142

इस प्रकार उमास्वाति वस्त्र, पात्र आदि को साधना में बाधक नहीं मानकर उन्हें अपेक्षा से कल्प्य स्वीकार करते हैं। उमास्वाति की यह मान्यता उन्हें श्वेताम्बर सिद्ध करती है। *तत्त्वार्थसूत्र* में उमास्वाति ने इस प्रकार के किसी मन्तव्य को स्थान नहीं दिया है।

मुक्ति की प्रक्रिया:

मोक्ष-प्राप्ति में बाधक आठ कर्म हैं–ज्ञानावरण, दर्शनावरण, वेदनीय, मोहनीय, आयुष्य, नाम, गोत्र और अन्तराय। इनमें से ज्ञानावरण, दर्शनावरण, मोहनीय एवं अन्तराय ये चार घाती कर्म हैं जो केवलज्ञान में बाधक हैं। इन आठ कर्मों में से सर्वप्रथम मोहनीय कर्म का क्षय किया जाता है। *प्रशमरतिप्रकरण* में मोह क्षय करने की प्रक्रिया का सुन्दर निरूपण हुआ है। इसके लिए जीव सर्वप्रथम अनन्तानुबन्धी क्रोध, मान, माया एवं लोभ का क्षय करता है। तदनन्तर मिथ्यात्व मोहनीय एवं सम्यक्त्व-मिथ्यात्व-मोह का क्षय कर सम्यक्त्व मोहनीय को नष्ट करता है।

इस प्रकार मोहकर्म की सात प्रकृतियों का क्षय करने के पश्चात् यदि मोहोन्मूलन की प्रक्रिया अनवरत चलती रही तो जीव आठ कषायों (प्रत्याख्यान चतुष्क और अप्रत्यख्यानावरण चतुष्क) का क्षय करता है। फिर क्रमशः नपुंसकवेद, स्त्रीवेद, हास्यादि षट्क (हास्य, रति, अरति, भय, शोक और जुगुप्सा) का क्षय करके पुरुषवेद का क्षय करता है। फिर संज्वलन क्रोध, मान, माया एवं लोभ का भी क्षय कर जीव वीतरागता को प्राप्त कर लेता है।[12] इस प्रकार मोहनीय कर्म की 28 प्रकृतियों का क्षय होने पर पूर्ण वीतरागता प्राप्त होती है। पूर्ण वीतरागता के साथ ही ज्ञानावरण, दर्शनावरण एवं अन्तराय नामक घाती कर्म को क्षय कर साधक केवलज्ञान प्राप्त कर लेता है।[13]

इस प्रकार मोहनीय, ज्ञानावरण, दर्शनावरण और अन्तराय नामक चार घाती कर्मों को क्षय कर लेने वाला केवलज्ञानी शेष चार अघाती कर्मों (वेदनीय, आयु, नाम और गोत्र) को अनुभव करता हुआ एक मुहूर्त्त तक अथवा कुछ कम एक

पूर्वकोटि काल तक विचरण करता है।[14] अन्तिम भव की आयु अनपवर्तित होने के कारण अभेद्य होती है। वेदनीय, नाम और गोत्र कर्म भी उसके समान अभेद्य होते हैं। किन्तु जिस केवली के आयुकर्म की अपेक्षा वेदनीय, नाम और गोत्र कर्म की स्थिति अधिक होती है तो वह उसे समुद्घात करके आयुकर्म के समान कर लेता है।[15] समुद्घात करने की एक निश्चित विधि होती है जिसमें आत्म-प्रदेशों को लोकाकाश में फैलाकर कर्म स्थिति को समान कर दिया जाता है, जिसके अन्तर्गत आत्मप्रदेशों को क्रमशः दण्डाकार, कपाटाकार, मथन्याकार और लोकव्यापी किया जाता है। यह प्रत्येक कर्म एक-एक समय में होता है।[16]

इसी प्रकार विपरीत क्रम से आत्म-प्रदेशों का एक-एक समय में संकोच किया जाता है।[17] समुद्घात के पश्चात् योग-निरोध की प्रक्रिया प्रारम्भ होती है। सबसे पहले मनोयोग का निरोध किया जाता है, फिर क्रमशः वचनयोग और काययोग का निरोध किया जाता है।[18] काययोग का निरोध करते समय शुक्लध्यान के अन्तिम दो प्रकार सूक्ष्मक्रिय अप्रतिपाति और व्युपरतक्रिय नामक ध्यान को ध्याता है। यह ध्यान की अन्तिम अवस्था है।[19] इसके बाद अयोग अवस्था आ जाती है।[20] इसे कर्मसिद्धान्त में चौदहवाँ गुणस्थान कहा गया है। इसे शैलेशी अवस्था भी कहा गया है। यह अवस्था पाँच ईषद् ह्रस्वाक्षरों को उच्चरित करने जितने समय तक के लिए होती है।[21] इस अवस्था में ही वह केवली अवशिष्ट कर्मों का एक साथ क्षय कर देता है।

इसके साथ ही औदारिक, तैजस और कार्मण शरीरों से मुक्त होकर वह ऋजु श्रेणि से अस्पृशद् गति द्वारा एक समय में ही ऊर्ध्व लोक में अवस्थित हो जाता है। यहाँ वह सादि, अनन्त, अनुपम और अव्याबाध उत्तम सुख को प्राप्त होते हुए केवल सम्यक्त्व, केवलज्ञान, केवलदर्शन स्वरूप होकर रहता है।[22]

लोकस्वरूप:

प्रशमरतिप्रकरण में लोक का बाह्य स्वरूप भी निरूपित हुआ है। इसमें लोक को ऐसे खड़े हुए पुरुष के आकार का प्रतिपादित किया गया है, जिसके दोनों पैर फैले हुए हों तथा कटिभाग पर दोनों ओर हाथ रखे हुए हों। लोक को जैन दर्शन षड्द्रव्यात्मक स्वीकार करता है। धर्म, अधर्म, आकाश, पुद्गल, काल और जीव वह ये षड् द्रव्य हैं। यह लोक अधोलोक, मध्यलोक और ऊर्ध्वलोक के रूप में तीनों भागों में विभक्त है। अधोलोक उलटे सकोरे के समान आकार का होता है। तिर्यक्लोक को अनेक प्रकार का तथा ऊर्ध्वलोक को पन्द्रह प्रकार का बताया

गया है। रत्नप्रभा आदि सात नरक ही सप्तविध अधोलोक हैं। तिर्यग्लोक जम्बूद्वीप आदि के भेद से अनेक प्रकार का तथा ऊर्ध्वलोक में सौधर्मादि के दशकल्प, ग्रैवेयक के तीन, महाविमान का एक तथा ईषत्प्राग्भार का एक, इस प्रकार 15 प्रकार का लोक है।

आत्मा के आठ प्रकार

आत्मा के द्रव्य, कषाय, योग, उपयोग, ज्ञान, दर्शन, चारित्र और वीर्य की मार्गणा के आधार पर आठ प्रकार का कहा गया है। जीव की भांति अजीव की भी द्रव्यात्मा स्वीकार की गई है। सकषाय जीवों के कषायात्मा, सयोगियों के योगात्मा, समस्त जीवों के उपयोग आत्मा, सम्यग्दृष्टि के ज्ञानात्मा, सब जीवों के दर्शनात्मा, विरत जीवों के चारित्रात्मा तथा समस्त संसारी जीवों के वीर्यात्मा कही गई है। आत्मा शब्द का प्रयोग चेतन के लिए होता है तथापि अजीव पुद्गल आदि के लिए 'आत्मा' शब्द का प्रयोग नय विशेष से किया जा सकता है, ऐसा प्रशमरतिकार ने निरूपित किया है।[23]

अष्ट मद

जाति, कुल, रूप, बल, लाभ, बुद्धि, वाल्लभ्य और श्रुत मदों का उल्लेख करते हुए कहा गया है कि इन मदों के कारण विवेकहीन हुए मनुष्य इहलोक और परलोक में हितकारी अर्थ को भी नहीं देखते हैं। *प्रशमरतिप्रकरण* में इन सभी मदों को त्यागने की प्रेरणा की गई है। उदाहरण के लिए कुलमद को त्यागने की प्रेरणा करते हुए कहा गया है कि जिसका शील दूषित है, उसको कुलमद करने से क्या प्रयोजन है? और जो अपने गुणों से अलङ्कृत एवं शीलवान् है उसको भी कुल का मद करने से क्या प्रयोजन है? इन आठ प्रकार के मदस्थानों में निश्चय से कोई गुण नहीं है, केवल अपने हृदय का उन्माद और संसार की वृद्धि है। यह भी कहा गया है कि जाति के मद से उन्मत्त मनुष्य पिशाच की भाँति यहाँ पर भी दुःखी होता है और परलोक में भी जाति आदि की हीनता को प्राप्त करता है। आगम एवं कर्मसिद्धान्त में अष्टविध मद को नीच गोत्रकर्म के बन्धन का कारण निरूपित किया गया है। उमास्वाति ने कहा है कि समस्त मदों के मूल का नाश करने के लिए अपने गुणों का गर्व और पर-निन्दा को छोड़ देना चाहिए। जो दूसरों का तिरस्कार एवं उनकी निन्दा करता है तथा अपनी प्रशंसा करता है वह अनेक भवों में भोगने योग्य नीच गोत्र का बन्ध करता है।

धर्मकथा

वैराग्य मार्ग में स्थिरता के लिए प्रवचन-भक्ति, शास्त्र-सम्पद् में उत्साह और संसार से विरक्त जनों के साथ सम्पर्क के अतिरिक्त धर्मकथा भी वैराग्य की स्थिरता के लिए आवश्यक है। धर्मकथा के चार प्रकार प्रातिपादित हैं– 1. आक्षेपणी, 2. विक्षेपणी, 3. संवेदनी और 4. निर्वेदनी। जो कथा जीवों को धर्ममार्ग की ओर आकर्षित करती है वह अक्षेपणी कथा तथा जो कामभोगों से विमुख करती है वह विक्षेपणी धर्मकथा है। जिस कथा से संसार का सम्यग्बोध हो एवं उसमें दुःख का अनुभव हो उसे संवेदनी तथा कामभोग से वैराग्य उत्पन्न करने वाली कथा निर्वेदनी कहलाती है। ये चारों कथाएँ तो अपनाने योग्य हैं, किन्तु स्त्री, भक्त, चोर और जनपद कथा परित्याज्य हैं।

शास्त्र का लक्षण

प्रशमरतिप्रकरण में शास्त्र का लक्षण धर्म में अनुशासित कर दुःख से त्राण करना स्वीकार किया गया है। उमास्वाति कहते हैं कि 'शास्' धातु अनुशासन अर्थ में पढ़ी जाती है 'त्रैङ्' धातु पालन अर्थ में निश्चित है।[24] उमास्वाति ने शास्त्र को रागादि के शासन का साधन बताते हुए कहा है कि जो रागद्वेष से उद्धत चित्त वाले मनुष्यों को धर्म में अनुशासित करे तथा दुःख से रक्षा करे वही शास्त्र है–

> यस्माद्रागद्वेषोद्धतचित्तान् समनुशास्ति सद्धर्मे।
>
> संत्रायते च दुःखाच्छास्त्रमिति निरुच्यते सद्भिः।।187।।[25]

प्रशमरतिप्रकरण और तत्त्वार्थसूत्र : पारस्परिक साम्य

प्रशमरतिप्रकरण एवं *तत्त्वार्थसूत्र* में अनेक स्थलों पर पर्याप्त साम्य है। यह साम्य कहीं शब्दशः भी प्रकट हुआ है, जो यह सिद्ध करता है कि *तत्त्वार्थसूत्र* एवं प्रशमरति के रचयिता एक ही हैं। साम्य इतना स्फुट है कि उससे इनकी एककर्तृकता में सन्देह नहीं रह जाता है। *तत्त्वार्थसूत्र* के तृतीय एवं चतुर्थ अध्याय के अतिरिक्त शेष सभी अध्यायों की कुछ विषयवस्तु एवं सूत्रों की तुलना प्रशमरतिप्रकरण से की जा सकती है। यहाँ पर अध्याय क्रम से तुलना प्रस्तुत है–

अध्याय-1

(i) सम्यग्दर्शनज्ञानचारित्राणि मोक्षमार्गः। – *तत्त्वार्थसूत्र, 1.1*

सम्यक्त्वज्ञानचारित्रसम्पदः साधनानि मोक्षस्य।

तास्वेकतराऽभावेऽपि मोक्षमार्गोऽप्यसिद्धिकरः।। –*प्रशमरतिप्रकरण, 230*

प्रशमरतिप्रकरण की दूसरी पंक्ति का साम्य तत्त्वार्थभाष्य की निम्न पंक्ति में द्रष्टव्य है–

एतानि च समस्तानि मोक्षसाधनानि, एकतराऽभावेऽप्यसाधनानीत्य-
तस्त्रयाणां ग्रहणम्। –*तत्त्वार्थभाष्य, 1.1*

(ii) तत्त्वार्थश्रद्धानं सम्यग्दर्शनम्।
तन्निसर्गादधिगमाद्वा। – *तत्त्वार्थसूत्र, 1.2-3*

एतेष्वध्यवसायो योऽर्थेषु विनिश्चयेन तत्त्वमिति।
सम्यग्दर्शनमेतच्च, तन्निसर्गादधिगमाद्वा।। –*प्रशमरतिप्रकरण, 222*

इनमें 'तत्त्वार्थश्रद्धानं सम्यग्दर्शनम्' का भाव साम्य है तो 'तन्निसर्गादधिगमाद्वा' अंश तो पूर्णतः शब्दशः ज्यों का त्यों उभयत्र प्राप्त है।

(iii) सर्वद्रव्यपर्यायेषु केवलस्य। – *तत्त्वार्थसूत्र, 1.30*

कात्स्न्यार्ल्लोकालोके व्यतीतसाम्प्रतभविष्यतः कालान्।
द्रव्यगुणपर्यायाणां ज्ञाता द्रष्टा च सर्वार्थैः।। –*प्रशमरतिप्रकरण,* 270

प्रशमरतिप्रकरण में जहाँ केवलज्ञानी को लोक एवं अलोक के अतीत, वर्तमान एवं भविष्य काल के समस्त द्रव्य, गुण एवं पर्यायों का ज्ञाता-द्रष्टा कहा गया है वहाँ *तत्त्वार्थसूत्र* में उसे सूत्र शैली में समस्त द्रव्य एवं पर्यायों का ज्ञाता कहा गया है।

(iv) एक जीव में एक साथ कितने ज्ञान हो सकते हैं इस सम्बन्ध में *तत्त्वार्थसूत्र* एवं प्रशमरतिप्रकरण में उमास्वाति मिलती-जुलती शब्दावली में कहते हैं कि एक जीव में एक से लेकर चार ज्ञान तक पाये जा सकते हैं–

एकादीनि भाज्यानि युगपदेकस्मिन्नाचतुर्भ्यः। –*तत्त्वार्थसूत्र, 1.31*

एकादीन्येकस्मिन् भाज्यानि त्वाचतुर्भ्य इति।। –*प्रशमरतिप्रकरण, 226*

(v) मतिश्रुताऽवधयो विपर्ययश्च। – *तत्त्वार्थसूत्र, 1.32*

आद्यत्रयमज्ञानमपि भवति मिथ्यात्वसंयुक्तम्। –*प्रशमरतिप्रकरण, 227*

इन दोनों पंक्तियों में भावसाम्य है। 'आद्यत्रयज्ञान' मति, श्रुत एवं अवधिज्ञान का ही द्योतक है तथा ये तीनों ज्ञान मिथ्यात्व से युक्त होने पर विपर्यय को प्राप्त होते हैं।

अध्याय-2

(i) औपशमिकक्षायिकौ भावौ मिश्रश्च जीवस्य स्वतत्त्वमौदयिक- पारिणामिकौ च। – *तत्त्वार्थसूत्र*, 2.1

द्विनवाष्टादशैकविंशतित्रिभेदा यथाक्रमम्।। –*तत्त्वार्थसूत्र, 2.2*

भावाः भवन्ति जीवस्यौदयिकः पारिणामिकश्चैव।

औपशमिकः क्षयोत्थः क्षयोपशमजश्च पञ्चैते।।

ते चैकविंशतित्रिद्विनवाष्टादशविधाश्च विज्ञेयाः। –*प्रशमरतिप्रकरण, 196-197*

तत्त्वार्थसूत्र के उपर्युक्त दो सूत्रों में औपशमिक, क्षायिक, क्षायोपशमिक (मिश्र), औदयिक और पारिणामिक भावों के नामों एवं उनके भेदों का उल्लेख है। प्रशमरतिप्रकरण की उपर्युक्त कारिकाओं में भी इन्हीं पाँच भावों के नामों एवं भेदों का समानरूपेण उल्लेख है, मात्र क्रम भिन्न हो गया है।

पाँच भावों एवँ उनके भेदों की समानता के अतिरिक्त प्रशमरति में सान्निपातिक नामक षष्ठ भाव का भी उल्लेख हुआ है। उसके पन्द्रह भेद कहे गए हैं–

षष्ठश्च सान्निपातिक इत्यन्यः पञ्चदशभेदः। –*प्रशमरतिप्रकरण, 197*

(ii) उपयोगो लक्षणम्। –*तत्त्वार्थसूत्र, 2.8*

सामान्यं खलु लक्षणमुपयोगो भवति सर्वजीवानाम्। –प्रशमरतिप्रकरण, 194

जीव का लक्षण उपयोग है, यह तथ्य उभयत्र समान शब्दावली में अभिहित है।

(iii) स द्विविधोऽष्टचतुर्भेदः। –*तत्त्वार्थसूत्र, 2.9*

साकारोऽनाकारश्च सोऽष्टभेदश्चतुर्धा तु। –*प्रशमरतिप्रकरण, 194*

वह उपयोग दो प्रकार का है– साकार(ज्ञान) एवं अनाकार(दर्शन)। इनमें प्रथम साकार उपयोग आठ प्रकार का एवं अनाकार उपयोग चार प्रकार का है।

(iv) संसारिणो मुक्ताश्च। –*तत्त्वार्थसूत्र, 2.10*

जीवा मुक्ताः संसारिणश्च संसारिणस्त्वनेकविधाः। –*प्रशमरतिप्रकरण, 190*

जीव संसारी एवं मुक्त के भेद से दो प्रकार के हैं। इनके उपभेदों में भी दोनों ग्रन्थों में पर्याप्त साम्य है।

(v) एकसमयोऽविग्रहः। – *तत्त्वार्थसूत्र, 2.30*

समयेनैकेनाऽविग्रहेण गत्वोर्ध्वमप्रतिघः। –*प्रशमरतिप्रकरण, 288*

अध्याय-5

(i) संख्येयाऽसंख्येयाश्च पुद्गलानाम्। –*तत्त्वार्थसूत्र, 5.10*

नाणोः। –*तत्त्वार्थसूत्र, 5.11*

द्वयादिप्रदेशवन्तो यावदनन्तप्रदेशिकाः स्कन्धाः।

परमाणुरप्रदेशो वर्णादिगुणेषु भजनीयः।। –*प्रशमरतिप्रकरण, 208*

प्रशमरति के अनुसार पुद्गल स्कन्धों में दो से लेकर अनन्त प्रदेश होते हैं, परमाणु में कोई प्रदेश नहीं होता। इस तथ्य को *तत्त्वार्थसूत्र* में इस प्रकार प्रकट किया गया है कि पुद्गल में संख्येय, असंख्येय एवं अनन्त प्रदेश होते हैं, जबकि अणु में कोई प्रदेश नहीं होता।

(ii) लोकाकाशेऽवगाहः। –*तत्त्वार्थसूत्र, 5.12*

धर्माधर्मयोः कृत्स्ने। –*तत्त्वार्थसूत्र, 5.13*

असंख्येयभागादिषु जीवानाम्। –*तत्त्वार्थसूत्र, 5.15*

लोकालोकव्यापकमाकाशं मर्त्यलौकिकः कालः।

लोकव्यापि चतुष्टयमवशेषं त्वेकजीवो वा।। –*प्रशमरतिप्रकरण, 213*

आकाश लोक एवं अलोक में रहता है, काल मनुष्य लोक में रहता है, शेष चार द्रव्य लोकव्यापी हैं, एक जीव के प्रदेश भी लोकव्यापी कहे गए हैं। *तत्त्वार्थसूत्र* में धर्म एवं अधर्म द्रव्य को सम्पूर्ण लोक में व्याप्त कहा गया है, तथा लोकाकाश के असंख्यातवें भाग से लेकर सम्पूर्ण लोक तक जीवों का अवगाहन कहा है।

(iii) आऽऽकाशादेकद्रव्याणि। – *तत्त्वार्थसूत्र, 5.5*

निष्क्रियाणि च। – *तत्त्वार्थसूत्र, 5.6*

धर्माधर्माकाशान्येकैकमतः परं त्रिकमनन्तम्।

कालं विनाऽस्तिकाया जीवमृते चाऽप्यकर्तृणि।। –*प्रशमरतिप्रकरण, 214*

धर्म, अधर्म एवं आकाश संख्या में एक-एक हैं तथा निष्क्रिय हैं। यह कथन दोनों ग्रन्थों में समानरूप से हुआ है। किन्तु *प्रशमरतिप्रकरण* में शेष तीन द्रव्यों पुद्गल, जीव और काल को अनन्त प्रतिपादित करते हुए काल को छोड़कर

शेष पांच द्रव्यों को अस्तिकाय कहा गया है तथा छह द्रव्यों में से 'जीव' को छोड़कर शेष पाँच को अकर्त्ता माना गया है।

(iv) गतिस्थित्युपग्रहो धर्माधर्मयोरुपकारः। –*तत्त्वार्थसूत्र, 5.17*

आकाशस्यावगाहः। – *तत्त्वार्थसूत्र, 5.18*

धर्मो गतिस्थितिमतां द्रव्याणां गत्युपग्रहविधाता।

स्थित्युपकृच्चाधर्मोऽवकाशदानोपकृद् गगनम्।। –*प्रशमरतिप्रकरण, 215*

उपर्युक्त दोनों कथनों में पूर्ण समानता है, जिसके अनुसार धर्म को गति, अधर्म को स्थिति एवं आकाश को अवगाहन में उपकारक प्रतिपादित किया गया है।

(v) स्पर्शरसगन्धवर्णवन्तः पुद्गलाः। –*तत्त्वार्थसूत्र, 5.23*

शब्दबन्धसौक्ष्म्यस्थौल्यसंस्थानभेदतमश्छायातपोद्योतवन्तश्च।

–*तत्त्वार्थसूत्र, 5.24*

स्पर्शरसगन्धवर्णाः शब्दो बन्धश्च सूक्ष्मता स्थौल्यम्।

संस्थानं भेदतमश्छायोद्योतातपश्चेति।। –*प्रशमरतिप्रकरण, 216*

पुद्गल के लक्षण से सम्बद्ध उपर्युक्त दो सूत्रों एवं कारिका में पूर्ण साम्य है। मात्र उद्योत एवं आतप के क्रम में भिन्नता है।

(vi) शरीरवाङ्मनः प्राणापानाः पुद्गलानाम्। –*तत्त्वार्थसूत्र, 5.19*

सुखदुःखजीवितमरणोपग्रहाश्च। –*तत्त्वार्थसूत्र, 5.20*

कर्मशरीरमनोवाग्विचेष्टितोच्छ्वासदुःखसुखदाःस्युः।

जीवितमरणोपग्रहकराश्च संसारिणः स्कन्धाः।। –*प्रशमरतिप्रकरण, 217*

शरीर, वाक्, मन, उच्छ्वास (प्राणापान), सुख, दुःख, जीवन, मरण- ये सब संसारी जीव पर पुद्गल के उपकार हैं। यहाँ दोनों ग्रन्थों का समान प्रतिपादन है।

(vii) वर्तना परिणामः क्रिया परत्वापरत्वे च कालस्य। –*तत्त्वार्थसूत्र, 5.22*

परिणामवर्तनाविधिः परापरत्वगुणलक्षणः कालः। –*प्रशमरतिप्रकरण, 218*

काल के कार्य एवं लक्षण पर वैशेषिक सूत्र का प्रभाव परिलक्षित होता है।

(viii) उत्पादव्ययध्रौव्ययुक्तं सत्। –*तत्त्वार्थसूत्र, 5.29*

अर्पितानर्पितसिद्धेः। –*तत्त्वार्थसूत्र, 5.31*

उत्पादविगमनित्यत्वलक्षणं यत्तदस्ति सर्वमपि।

सदसद्वा भवतीत्यन्यथार्पितानर्पितविशेषात्।। *–प्रशमरतिप्रकरण, 204*

व्यय के लिए प्रशमरति में विगम एवं ध्रौव्य के लिए नित्यत्व का प्रयोग हुआ है, शेष यथावत् है।

अध्याय-6

शुभः पुण्यस्य,

अशुभः पापस्य। *–तत्त्वार्थसूत्र, 6.3-4*

पुद्गलकर्म शुभं यत्तत्पुण्यमिति जिनशासने दृष्टम्।

यदशुभमथ तत्पापमिति भवति सर्वज्ञनिर्दिष्टम्।। *–प्रशमरतिप्रकरण, 219*

अध्याय-7

(i) मूर्च्छा परिग्रहः। *–तत्त्वार्थसूत्र, 7.12*

अध्यात्मविदो मूर्च्छा परिग्रहं वर्णयन्ति निश्चयतः।

–प्रशमरतिप्रकरण, 178

हिंसाऽनृतस्तेयाऽब्रह्मपरिग्रहेभ्यो विरतिर्व्रतम्। *–तत्त्वार्थसूत्र, 7.1*

(ii) अणुव्रतोऽगारी। *–तत्त्वार्थसूत्र, 7.15*

दिग्देशानर्थदण्डविरतिसामायिकपौषधोपवासोपभोगपरिभोगपरिमाणाऽतिथि-संविभागव्रतसम्पन्नश्च। *–तत्त्वार्थसूत्र, 7.16*

स्थूलवधानृतचौर्यपरस्त्रीरत्यरतिवर्जितः सततम्।

दिग्व्रतमिह देशावकाशिकमनर्थविरतिं च।

सामायिकं च कृत्वा पौषधमुपभोगपारिमाण्यं च।

न्यायागतं च कल्प्यं विधिना पात्रेषु विनियोज्यम्।।

–प्रशमरतिप्रकरण, 304-305

श्रावक के बारह व्रतों का *तत्त्वार्थसूत्र* एवं *प्रशमरतिप्रकरण* में समान क्रम है। *उपासकदशाङ्गसूत्र* में देशावकाशिक को सामायिक के पश्चात् एवं उपभोगपरिभोग परिमाण व्रत को दिग्व्रत के पश्चात् रखा गया है। इस दृष्टि से उमास्वाति ने आगम निरूपित क्रम में अपनी सूझ से परिवर्तन किया है।

अध्याय-8

(i) आद्यो ज्ञानदर्शनावरणवेदनीयमोहनीयायुष्कनामगोत्रान्तरायाः।

–तत्त्वार्थसूत्र, 8.5

सज्ज्ञानदर्शनावरणवेद्यमोहायुषां तथा नाम्नः।

गोत्रान्तराययोश्चेति कर्मबन्धोऽष्टधा मौलः। *–प्रशमरतिप्रकरण, 34*

(ii) पञ्चनवद्व्यष्टाविंशतिचतुर्द्विचत्वारिंशद्द्विपञ्चभेदाः यथाक्रमम्।–

–तत्त्वार्थसूत्र, 8.6

पञ्चनवद्व्यष्टाविंशतिकश्चतुःषट्कसप्तगुणभेदः।

द्विपञ्चभेद इति सप्तनवतिभेदास्तथोत्तरतः।। *–प्रशमरतिप्रकरण, 35*

(iii) प्रकृतिस्थित्यनुभावप्रदेशास्तद्विधयः। *–तत्त्वार्थसूत्र, 8.4*

प्रकृतिरियमनेकविधा स्थित्यनुभागप्रदेशतस्तस्याः। *–प्रशमरतिप्रकरण, 36*

उपर्युक्त तीनों स्थलों पर दोनों ग्रन्थों में लगभग पूर्ण साम्य है। अन्तिम स्थल में प्रकृति बन्ध के ही *प्रशमरतिप्रकरण* में स्थिति, अनुभाग एवं प्रदेश–ये तीन प्रकार गए हैं।

अध्याय-9

(i) उत्तमः क्षमामार्दवार्जवशौचसत्यसंयमतपस्त्यागाकिञ्चन्य-

ब्रह्मचर्याणि धर्मः। *–तत्त्वार्थसूत्र, 9.6*

सेव्यः क्षान्तिर्मार्दवमार्जवशौचे च संयमत्यागौ।

सत्यतपोब्रह्माकिञ्चन्यानीत्येष धर्मविधिः।। *–प्रशमरतिप्रकरण, 167*

सत्य, तप और ब्रह्मचर्य के क्रम में भेद के अतिरिक्त दशविध धर्मों का उभयत्र समान कथन हुआ है।

(ii) अनित्याशरणसंसारैकत्वान्यत्वाशुचित्वास्रवसंवरनिर्जरालोकबोधि-

दुर्लभधर्मस्वाख्यातत्त्वानुचिन्तनमनुप्रेक्षाः। *–तत्त्वार्थसूत्र, 9.7*

भावयितव्यमनित्यत्वमशरणत्वं तथैकतान्यत्वे।

अशुचित्वं संसारः कर्मास्रवसंवरविधिश्च।।

निर्जरणलोकविस्तरधर्मस्वाख्याततत्त्वचिन्ताश्च।

बोधेः सुदुर्लभत्वं च भावना द्वादश विशुद्धाः *–प्रशमरतिप्रकरण, 149-150*

संसार एवं बोधिदुर्लभ भावनाओं के क्रमभेद के अतिरिक्त पूरी समानता है।

(iii) सामायिकच्छेदोपस्थाप्यपरिहारविशुद्धिसूक्ष्मसम्पराय-
यथाख्यातानि चारित्रम्। *–तत्त्वार्थसूत्र, 9.18*
सामायिकमित्याद्यं छेदोपस्थापनं द्वितीयं तु।
परिहारविशुद्धिकं सूक्ष्मसम्परायं यथाख्यातम्।।
इत्येतत्पञ्चविधं चारित्रं मोक्षसाधनं प्रवरम्।। *–प्रशमरतिप्रकरण, 228–229*

(iv) अनशनावमौदर्यवृत्तिपरिसंख्यानरसपरित्यागविविक्त-
शय्यासनकायक्लेशा बाह्यं तपः। *–तत्त्वार्थसूत्र, 9.19*
अनशनमूनोदरता वृत्तेः संक्षेपणं रसत्यागः।
कायक्लेशः संलीनतेति बाह्यं तपः प्रोक्तम्।। *–प्रशमरतिप्रकरण, 175*

विविक्त शय्यासन के स्थान पर प्रशमरतिप्रकरण में संलीनता शब्द प्रयुक्त हुआ है।

(v) प्रायश्चित्तविनयवैयावृत्त्यस्वाध्यायव्युत्सर्गध्यानान्युत्तरम्। *–तत्त्वार्थसूत्र 9.20*
प्रायश्चित्तध्याने वैयावृत्त्यविनयावथोत्सर्गः।
स्वाध्याय इति तपः षट्प्रकारमभ्यन्तरं भवति।। *–प्रशमरतिप्रकरण, 176*

क्रम भेद के अतिरिक्त नाम साम्य है। *तत्त्वार्थसूत्र* में व्युत्सर्ग शब्द प्रयुक्त है। उसके स्थान पर प्रशमरति में 'उत्सर्ग' शब्द आया है।

(vi) आज्ञाऽपायविपाकसंस्थानविचयाय धर्ममप्रमत्तसंयतस्य। *–तत्त्वार्थसूत्र, 9.37*
आज्ञाविचयमपायविचयं च स ध्यानयोगमुपसृत्य।
तस्माद्विपाकविचयमुपयाति संस्थानविचयं च।। *–प्रशमरतिप्रकरण, 247*

उपर्युक्त सूत्र एवं कारिका में धर्मध्यान के चार भेदों का उल्लेख हुआ है।

अध्याय-10

(i) मोहक्षयाज्ज्ञानदर्शनावरणान्तरायक्षयाच्च केवलम्। *–तत्त्वार्थसूत्र, 10.1*
मस्तकसूचिविनाशात्तालस्य यथा ध्रुवो भवति नाशः।
तद्वत् कर्मविनाशो हि मोहनीयक्षये नित्यम्।।
छद्मस्थवीतरागः कालं सोऽन्तर्मुहूर्तमथ भूत्वा।
युगपद् विविधावरणान्तरायकर्मक्षयमवाप्य।।
शाश्वतमनन्तमनतिशयमनुपममनुत्तरं निरवशेषम्।
सम्पूर्णमप्रतिहतं सम्प्राप्तः केवलं ज्ञानम्।। *–प्रशमरतिप्रकरण, 267–269*

पहले मोहकर्म का क्षय होता है, फिर युगपद् रूप से ज्ञानावरण, दर्शनावरण एवं अन्तरायकर्म का नाश होकर केवलज्ञान प्रकट होता है। यह तथ्य दोनों ग्रन्थों में समान है किन्तु प्रशमरतिप्रकरण में यह भी प्रतिपादित किया गया है कि वह केवलज्ञान शाश्वत, अनन्त, अनतिशय, अनुपम, अनुत्तर, निरवशेष, सम्पूर्ण एवं अप्रतिहत होता है।

(ii) तदनन्तरमूर्ध्वं गच्छत्यालोकान्तात्। –*तत्त्वार्थसूत्र, 10.5*

सिद्धस्योर्ध्वं मुक्तस्यालोकान्ताद् गतिर्भवति।।- 294

लोकाग्रतः सिध्यति साकारेणोपयोगेन।। –*प्रशमरतिप्रकरण, 289*

(iii) पूर्वप्रयोगादसङ्गत्वाद्बन्धच्छेदात्तथागतिपरिणामाच्च तद्गतिः।

–*तत्त्वार्थसूत्र, 10.6*

पूर्वप्रयोगसिद्धेर्बन्धच्छेदादसंगभावाच्च।

गतिपरिणामाच्च तथा सिद्धस्योर्ध्वं गतिः सिद्धा।। –*प्रशमरतिप्रकरण, 295*

उपर्युक्त दोनों स्थलों में दोनों ग्रन्थों का कथ्य लगभग समान है।

प्रशमरतिप्रकरण और तत्त्वार्थसूत्र : पारस्परिक भेद

वैषम्य

प्रशमरतिप्रकरण एवं *तत्त्वार्थसूत्र* में जिन बिन्दुओं पर पारस्परिक भेद दृष्टिगोचर होता है उनमें से कुछ प्रमुख विषयों पर यहाँ विचार किया जा रहा है–

(1) नव तत्त्व

तत्त्वार्थसूत्र में सात तत्त्व निरूपित हैं, जबकि प्रशमरतिप्रकरण में नौ पदार्थों का उल्लेख है, यथा –

जीवाजीवास्रवबन्धसंवरनिर्जरामोक्षास्तत्त्वम्। –*तत्त्वार्थसूत्र, 1.4*

जीवाजीवाः पुण्यं पापास्रवसंवराः सनिर्जरणाः।

बन्धा मोक्षाश्चैते सम्यक् चिन्त्याः नवपदार्थाः।। –*प्रशमरतिप्रकरण*, 189

इस सम्बन्ध में चार बिन्दु विचारणीय हैं –

(क) पदार्थ एवं तत्त्व में कोई भेद है या नहीं?

(ख) उमास्वाति ने नौ पदार्थों के स्थान पर सात तत्त्वों का निरूपण किस अपेक्षा से किया?

(ग) उन्होंने इन तत्त्वों का क्रम क्यों बदला?

(घ) क्या उनके द्वारा पुण्य-पाप का समावेश आस्रव या बन्ध में करना उचित है?

चारों प्रश्नों के सम्बन्ध में क्रमशः विचार प्रस्तुत हैं–

(क) पदार्थ एवँ तत्त्व शब्द जैनदर्शन में एकार्थक हैं। स्वयं उमास्वाति ने *तत्त्वार्थभाष्य* में 'सप्तविधोऽर्थस्तत्त्वम्' 'एते वा सप्तपदार्थास्तत्त्वानि'[25] वाक्यों द्वारा अर्थ, पदार्थ एवं तत्त्व को एकार्थक बतलाया है।

(ख) उमास्वाति ने पुण्य एवं पाप पदार्थ का समावेश आस्रव तत्त्व में किया है, जैसा कि उनके 'शुभः पुण्यस्य' 'अशुभः पापस्य'[26] सूत्रों से प्रकट होता है। आस्रव के साथ बन्ध तत्त्व में इनका समावेश स्वतः सिद्ध है, क्योंकि, बंधी हुई कर्मप्रकृतियाँ या तो पुण्य रूप होती हैं या पाप रूप। प्रशमरतिप्रकरण के टीकाकार हरिभद्र ने पुण्य एवं पाप का समावेश बन्ध तत्त्व में ही किया है–शास्त्रे पुण्यपापयोर्बन्धग्रहणेनैव ग्रहणात् सप्त संख्या।[27]

(ग) *प्रशमरतिप्रकरण* एवं विभिन्न आगमों में तत्त्वों का क्रम जीव, अजीव, पुण्य, पाप, आस्रव, संवर, निर्जरा, बन्ध एवं मोक्ष के रूप में है। पुण्य-पाप की पृथक् गणना न करने पर इनका क्रम रहता है– जीव, अजीव, आस्रव, संवर, निर्जरा, बन्ध एवं मोक्ष। किन्तु *तत्त्वार्थसूत्र* में उमास्वाति ने आस्रव के पश्चात् बन्ध को रखकर क्रम बदल दिया है। उनके द्वारा ऐसा किया जाना उचित प्रतीत होता है, क्योंकि कर्म पुद्गलों के आस्रव के अनन्तर बन्ध ही घटित होता है तथा संवर एवं निर्जरा के द्वारा मोक्ष घटित होता है।

(घ) *तत्त्वार्थसूत्र* में पुण्य-पाप का समावेश आस्रव एवं बन्ध में करके उन्हें स्वतन्त्र तत्त्व के रूप में निरूपित नहीं करना अनेक कारणों से उचित प्रतीत नहीं होता, यथा–

(i) पुण्य एवं पाप एक-दूसरे के विरोधी हैं। पुण्यकर्म जहाँ सम्यग्दर्शन एवं केवलज्ञान में सहायक कारण है वहाँ पापकर्म उसमें बाधक है। कर्मसिद्धान्त के अनुसार जब तक पापकर्म की प्रकृतियों का चतुःस्थानिक अनुभाग घटकर द्विस्थानिक नहीं होता और पुण्यप्रकृतियों का अनुभाग द्विस्थानिक से बढ़कर चतुः स्थानिक नहीं होता तब तक सम्यग्दर्शन नहीं होता है। इसी प्रकार पुण्यप्रकृतियों का अनुभाग जब तक उत्कृष्ट नहीं होता तब तक केवलज्ञान प्रकट नहीं होता है। इस दृष्टि से पाप के अनुभाग का घटना एवं पुण्य के अनुभाग का बढ़ना सम्यग्दर्शन एवं केवलज्ञान में सहायक होने से ये एक-दूसरे के विरोधी सिद्ध

होते हैं। अतः इन दोनों का पृथक् कथन आगम एवं कर्मसिद्धान्त की दृष्टि से अपेक्षित प्रतीत होता है।

(ii) आठ कर्मों में से चार घाती कर्म ज्ञानावरण, दर्शनावरण, मोहनीय एवं अन्तराय–पापकर्म हैं। केवलज्ञान की प्राप्ति हेतु इनका क्षय अनिवार्य होता है। पुण्य कर्मों के क्षय की आवश्यकता नहीं होती। इसलिए पापकर्म जहाँ मुक्ति में बाधक हैं, वहां पुण्य कर्म नहीं, पुण्य कर्म तो अघाती हैं' जो आत्मा की कोई घात नहीं करते। वे देशघाती भी नहीं है। मनुष्यगति, पंचेन्द्रिय जाति, वज्रऋषभनाराच संहनन, समचतुरस्रसंस्थान आदि पुण्य कर्म तो मुक्ति में सहायक माने गये हैं। इसलिए पुण्य एवं पाप दोनों का पृथक् बोध आवश्यक होने से इन्हें तत्त्वगणना में पृथक् रूपेण स्थान देना उचित प्रतीत होता है।[28]

(iii) आगमों में सर्वत्र पाप के त्याग का ही विधान है तथा पाप–प्रकृतियों के क्षय का ही निरूपण है। पुण्य त्याग या उसका क्षय करने की प्रेरणा कहीं नहीं की गई है। कुछ उदाहरण द्रष्टव्य हैं–

तवसा धुणइ पुराणपावगं, जुत्तो सया तवसमाहिए।[29]
 – *दशवैकालिकसूत्र, 9.4.4*

तप–समाधिसे युक्त साधक सदैव तप के द्वारा प्राचीन (पूर्वबद्ध) पापकर्मों को नष्ट करता है।

संवरेणं कायगुत्ते पुण्णे पावासवनिरोहं करेइ।[30]
 –*उत्तराध्ययनसूत्र, 29.55*

(iv) आत्मा के शुभ परिणामों के कारण योग शुभ एवं अशुभ परिणामों के कारण योग अशुभ होता है।[31] कर्मों के शुभाशुभ का कारण होने से योग शुभाशुभ नहीं होते। यदि ऐसा कहा जाए तो शुभ योग होगा ही नहीं, क्योंकि शुभ योग को भी ज्ञानावरण आदि कर्मों के बन्ध का कारण माना गया है।[32] जो आत्मा को पवित्र करे वह पुण्य है[33] तथा जो पुण्य का विरोधी है वह पाप है। इसे दूसरे शब्दों में यह भी कहा जा सकता है कि संक्लेश पाप है एवं विशुद्धि पुण्य है। संक्लेश में कषायवृद्धि होती है तथा विशुद्धि में कषाय–कमी। इस प्रकार पुण्य–पाप को समान समझना उपयुक्त नहीं।

(v) *कसायपाहुड* की *जयधवला* टीका में अनुकम्पा एवं शुद्ध उपयोग को पुण्यास्रव का हेतु तथा इसके विपरीत निर्दयता एवं अशुद्ध उपयोग को पापास्रव का हेतु बताया गया है–

पुण्णासवभूदा अणुकंपा सुद्धओ अ उपजोओ।

विवरीओ पावस्स हु आसवहेउं वियाणाहि।।[34] –*कसायपाहुड*

यहाँ ज्ञात होता है कि पुण्यास्रव एवं पापास्रव एक दूसरे के विपरीत हैं, अतः दोनों का पृथक् कथन आवश्यक है।

(vi) पुण्य-पाप का समावेश आस्रव एवं बन्ध तत्त्व में करने का परिणाम यह हुआ कि पुण्य को भी पाप की ही भाँति मुक्ति में बाधक मानकर आचार्य कुन्दकुन्द के द्वारा पाप को लोहे की बेड़ी तथा पुण्य को सोने की बेड़ी कहा गया, जो उपयुक्त प्रतीत नहीं होता। क्योंकि जो पुण्य केवलज्ञान की प्राप्ति में बाधक न होकर साधक है, उसे सोने की बेड़ी कहना पाप की श्रेणि में डाल देना है। हाँ, यह अवश्य है कि यह अघाती पुण्य कर्म शरीर रहने तक रहता है, शरीर छूटने के साथ वह वैसे ही स्वतः समाप्त हो जाता है, जिस प्रकार कि यथाख्यात चारित्र स्वतः छूट जाता है। इसलिए पुण्य को पापकर्म के समकक्ष नहीं रखा जा सकता।

(vii) यदि पाप एवं पुण्य को एक ही श्रेणी में रखकर समान रूप से त्याज्य प्रतिपादित किया जायेगा तो साधना का मार्ग ही नहीं रह सकेगा; क्योंकि पूर्णतः अयोगी अवस्था तो चौदहवें गुणस्थान में होती है। उसके पूर्व जो मन, वचन एवं काय योग रहता है वह या तो कषाय के आधिक्य के कारण अशुभ होता है या कषाय के घटने के कारण शुभ होता है। अशुभ से शुभ की ओर बढ़ने पर ही साधना सम्भव है। अतः पुण्य को पाप कर्म की भाँति एकान्ततः त्याज्य कहना कदापि उचित प्रतीत नहीं होता।

ये कतिपय बिन्दु हमें चिन्तन करने के लिए विवश करते हैं कि उमास्वाति ने पुण्य एवं पाप को तत्त्व-संख्या में स्थान न देकर जैनदर्शन के साथ कितना न्याय किया है? सप्त तत्त्व के प्रतिपादन की उनकी मौलिक सूझ कहीं जैन दर्शन के तत्त्वज्ञान में भ्रान्ति उत्पन्न करने में निमित्त तो नहीं बन गई? विद्वानों को इस पर गम्भीरता से विचार करने की आवश्यकता है। श्वेताम्बर एवं दिगम्बर आगम-परम्परा एवं कर्मसिद्धान्त के अनुसार तो नवतत्त्व या नव-पदार्थ को स्वीकार करना ही उचित प्रतीत होता है।

पुष्ट्यर्थ उद्धरण-

(अ) नवसब्भावपयत्था पण्णत्ता तंजहा–जीवा अजीवा पुण्णं पावो, आसवो संवरो णिज्जरा बंधो मोक्खो।[35] –*स्थानांगसूत्र, नवमस्थान*

(आ) जीवाजीवा य बंधो य, पुण्णं पावासवो तहा।

संवरो निज्जरा मोक्खो, संते ए तहिया नव।।[36] –*उत्तराध्ययनसूत्र, 28.14*

(इ) जीवाजीवा भावा पुण्णं पावं च आसवं तेसिं।
संवरणिज्जरबंधो मोक्खो य हंवति अट्ठा।।[37] –*पंचास्तिकाय, 108*

(उ) णव य पदत्था जीवाजीवा ताणं च पुण्णपावदुगं।
आसवसंवरणिज्जरबंधा मोक्खो य होंति ति।।[38]

–*गोम्मटसार, जीवकाण्ड, गाथा, 621*

इन सब आगमिक उद्धरणों में भी नव तत्त्वों या पदार्थों का कथन किया गया है, अतः उमास्वाति द्वारा पुण्य-पाप तत्त्व का *तत्त्वार्थसूत्र* में पृथक् कथन न करना जैन परम्परा में विवाद को जन्म देता है।

(2) काल द्रव्य

उमास्वाति ने प्रशमरतिप्रकरण में धर्म, अधर्म आकाश एवं पुद्गल के अतिरिक्त काल को भी अजीव द्रव्यों में स्थान दिया है, जबकि *तत्त्वार्थसूत्र* में उन्होंने काल को कतिपय आचार्यों के मत में द्रव्य निरूपित किया है। इससे यह विवाद का विषय बनता है कि उमास्वाति के मत में काल एक पृथक् द्रव्य है या नहीं? इस सम्बन्ध में निम्नाङ्कित बिन्दु विचारणीय हैं–

(क) *तत्त्वार्थसूत्र* में धर्म, अधर्म, आकाश एवं पुद्गल को उमास्वाति ने अजीवकाय कहा है।[39] यहां अजीव के साथ काय शब्द उनके अस्तिकाय होने का सूचक है। 'काल' अजीव है, किन्तु वह अस्तिकाय नहीं है, क्योंकि उसके कोई प्रदेश-समूह नहीं हैं, इसलिए इसे चार अजीवकायों के साथ उमास्वाति ने नहीं गिनाया है। जीव अस्तिकाय है, किन्तु अजीव नहीं है, इसलिए उसे भी यहाँ नहीं गिनाकर उसके लिए पृथक् सूत्र दिया गया है।[40] फिर उमास्वाति ने इन पाँचों द्रव्यों की समानता-असमानता के आधार पर उनका वर्णन किया है।

(ख) 'काल' का पृथक् द्रव्य के रूप में उल्लेख *तत्त्वार्थसूत्र* के पाँचवें अध्याय के 38वें सूत्र 'कालश्चेत्येके' के द्वारा किया गया है। किन्तु इसके पूर्व इसी अध्याय के 22वें सूत्र में उन्होंने 'वर्तना परिणामः क्रिया परत्वापरत्वे च कालस्य' सूत्र के द्वारा काल का लक्षण और उसके कार्य बताए हैं, जिससे सिद्ध होता है कि काल उन्हें पहले ही एक द्रव्य के रूप में अभीष्ट था। ऐसी स्थिति में सूत्र की उपयोगिता नहीं रह जाती है।[41]

सम्भवतः यही कारण है कि सर्वार्थसिद्धि आदि टीकाओं में यह सूत्र '*कालश्च*' रूप में ही पढ़ा गया है। पूज्यपाद देवनन्दी ने 'काल' के पृथक् कथन का औचित्य प्रतिपादित किया है। उन्होंने प्रश्न उठाया कि काल का कथन

धर्म, अधर्म आदि चार अस्तिकायों के साथ क्यों नहीं किया गया? इस प्रश्न का समाधान करते हुए उन्होंने कहा कि उस सूत्र में काल का कथन करने पर काल में कायत्व स्वीकारना पड़ता है, जो कि काल में है नहीं। इसी प्रकार सूत्रों में परिगणित धर्म, अधर्म एवं आकाश के अतिरिक्त शेष द्रव्य पुद्गल एवं जीव सक्रिय हैं, अतः उनके साथ 'काल' भी सक्रिय हो जाता, जो अभीष्ट नहीं है।[42]

उपर्युक्त दोनों बिन्दुओं से यह सिद्ध होता है कि उमास्वाति को काल पृथक् द्रव्य के रूप में अभीष्ट था।

(ग) पं. दलसुख मालवणिया का इस सम्बन्ध में भिन्न मत है। वे लिखते हैं कि श्वेताम्बर एवं दिगम्बर दोनों के मत में लोक पंचास्तिकायमय है। *उत्तरा-ध्ययनसूत्र*[43] के अतिरिक्त लोक को षड्द्रव्यात्मक नहीं बताया गया है।[44] मालवणिया जी का यह कथन इस बात की ओर संकेत करता है कि उस समय पाँच द्रव्य मानने की भी परम्परा रही है तथा उमास्वाति काल को पृथक् द्रव्य मानने के पक्षपाती नहीं थे। पं. मालवणिया जी के इस कथन पर प्रश्न तब उठता है जब *व्याख्याप्रज्ञप्ति* एवं *अनुयोगद्वारसूत्र* में स्पष्टतः षड्द्रव्यों का उल्लेख प्राप्त होता है[45] तथा उमास्वाति ने स्वयं *प्रशमरतिप्रकरण* में 'काल' को अजीव पदार्थों में परिगणित किया है। इससे उमास्वाति का अपना मत सन्दिग्ध हो जाता है। प्रशमरतिप्रकरण में उन्होंने पुद्गल को रूपी तथा धर्म, अधर्म, आकाश एवं काल को अरूपी द्रव्य कहा है, यथा–

धर्माधर्माकाशानि पुद्गला काल एव चाजीवाः।
पुद्गलवर्जमरूपं तु रूपिणः पुद्गलाः प्रोक्ताः।।[46]

– प्रशमरतिप्रकरण, 207

इसका तात्पर्य है कि उमास्वाति को काल पृथक् द्रव्य के रूप में अभीष्ट था, किन्तु वे इसके सम्बन्ध में रहे मतभेद को प्रकट करना चाहते थे।

(3) बन्ध हेतु

तत्त्वार्थसूत्र में कर्म-बन्धन के पाँच हेतु गिनाए गए हैं – मिथ्यात्व, अविरति, प्रमाद, कषाय और योग। प्रशमरतिप्रकरण में राग-द्वेष, मोह, मिथ्यात्व, अविरति, प्रमाद एवं योग को कर्मबन्ध का हेतु बताया गया है। आगम में मिथ्यात्व आदि को आस्रव का हेतु तथा राग-द्वेष को बन्ध का कारण बताया गया है।

(4) नय, प्रमाण और अनुयोग

जैन ज्ञान-मीमांसा में अधिगम के लिए नय, प्रमाण एवं अनुयोग को सहायक

माना गया है। *प्रशमरतिप्रकरण* में 'अनेकानुयोगनयप्रमाणमार्गैः समनुगम्यम्'[47] – कारिकांश के द्वारा अनेक अनुयोग, नय एवं प्रमाण मार्ग से अधिगम करने के कथन से इसकी पुष्टि होती है। *तत्त्वार्थसूत्र* में '*प्रमाणनयैरधिगमः*'[48] सूत्र के द्वारा प्रमाण एवं नय से अधिगम सम्पन्न होने का कथन करके विभिन्न अनुयोगों का निर्देश इन तीनों सूत्रों में पृथक्रूपेण किया गया है।

नामस्थापनाद्रव्यभावतस्तन्न्यासः।[49] –*तत्त्वार्थसूत्र, 1.5*

निर्देशस्वामित्वसाधनाधिकरणस्थितिविधानतः।

सत्संख्याक्षेत्रस्पर्शनकालान्तरभावाल्पबहुत्वैश्च।[50]–*तत्त्वार्थसूत्र, 1.7-8*

तत्त्वार्थभाष्य में नाम, स्थापना, द्रव्य एवं भाव को स्पष्टरूपेण अनुयोगद्वार कहा गया है– '*एभिर्नामादिभिश्चतुर्भिरनुयोगद्वारैः*'।[51] इसी प्रकार निर्देश, स्वामित्व, साधन, अधिकरण, स्थिति और विधान भी भाष्य के अनुसार अनुयोगद्वार है,[52] और सत्, संख्या, क्षेत्र, स्पर्शन, काल, अन्तर, भाव, अल्पबहुत्व भी अनुयोगद्वार है।[53] इस प्रकार अधिगम में नय एवं प्रमाण के साथ अनुयोगद्वारों का भी *तत्त्वार्थसूत्र* में महत्त्व स्वीकार किया गया है। निर्युक्ति[54] एवं *षट्खण्डागम*[55] में भी इन अनुयोगद्व ारों की चर्चा उपलब्ध होती है। अनुयोगों के माध्यम से किसी एक विषय का ज्ञान सम्यक् रीति से हो सकता है। *प्रशमरतिप्रकरण* की अपेक्षा *तत्त्वार्थसूत्र* में अनुयोगद्वारों का कथन व्यवस्थित रूप में हुआ है। इससे प्रतीत होता हे कि *तत्त्वार्थसूत्र प्रशमरतिप्रकरण* के पश्चात् विरचित है।

यहाँ इस तथ्य पर भी विशेष ध्यान आकर्षित करना होगा कि नय एवं अनुयोग का प्रत्यय जैन दर्शन की अपनी मौलिक विशेषता है एवं चिन्तन के क्षेत्र में भारतीय दर्शन को उसका यह अमूल्य योगदान है। ज्ञानमीमांसा के सम्बन्ध में प्रमाण के अतिरिक्त नय एवं अनुयोग का भी अपना महत्त्व है।

(5) पंचविध ज्ञान

मति, श्रुत, अवधि, मनःपर्याय एवं केवल नामक पंचविध ज्ञानों का जितना सुव्यव. स्थित निरूपण *तत्त्वार्थसूत्र* में उपलब्ध होता है उतना प्रशमरतिप्रकरण में नहीं। प्रशमरतिप्रकरण में पाँच ज्ञानों के नाम उपलब्ध होते हैं, तथा उन्हें प्रत्यक्ष एवं परोक्ष में विभक्त किया गया है,[56] किन्तु इन ज्ञानों के भेदोपभेदों का कथन-विवेचन प्रशमरति में उपलब्ध नहीं है, जबकि *तत्त्वार्थसूत्र* के प्रथम अध्याय का अधिकांश ज्ञान के पाँच भेदों के भेदान्तर एवं उनके विवेचन पर ही केन्द्रित है। *तत्त्वार्थसूत्र* का प्रथम अध्याय जैन ज्ञानमीमांसा का संक्षेप में व्यवस्थित निरूपण करता है।

(6) प्रमाण निरूपण

प्रमाणमीमांसा के सम्बन्ध में उमास्वाति का एक अन्य महत्त्वपूर्ण योगदान यह है कि उन्होंने ही सर्वप्रथम पंचविध ज्ञानों को प्रमाण के रूप में प्रतिष्ठित किया[57] आगमों में ज्ञान के प्रत्यक्ष एवं परोक्ष भेद[58] तो प्राप्त होते हैं, किन्तु वहाँ उनके लिए 'प्रमाण' शब्द का प्रयोग नहीं है। प्रशमरतिप्रकरण में उमास्वाति ने पंचविध ज्ञानों को प्रत्यक्ष एवं परोक्ष में विभक्त किया है[59], किन्तु ज्ञानों के लिए 'प्रमाण' शब्द का प्रयोग *तत्त्वार्थसूत्र* में ही किया गया है। इस प्रकार *तत्त्वार्थसूत्र* प्रमाणमीमांसा की दृष्टि से भी प्रथम महत्त्वपूर्ण ग्रन्थ है, जिसमें आगम-परम्परा में प्राप्त ज्ञान के विवेचन को प्रमाण के रूप में स्थापित किया गया है। उन्होंने इन्द्रिय एवं मन के सापेक्ष मति एवं श्रुतज्ञान को परोक्ष[60] तथा आत्ममात्रापेक्ष अवधि, मन:पर्याय एवं केवलज्ञान को प्रत्यक्ष प्रमाण[61] कहकर जैन प्रमाण-मीमांसा को एक व्यवस्थित स्वरूप प्रदान किया है, जो आगे सिद्धसेन, अकलङ्क, विद्यानन्द, वादिराज, अभयदेव, प्रभाचन्द्र, हेमचन्द्र, वादिदेव, यशोविजय आदि दार्शनिकों के द्वारा पल्लवित एवं पुष्पित हुआ है। उमास्वति ने '*मति: स्मृति: संज्ञा चिन्ताऽभिनिबोध इत्यनर्थान्तरम्*'[62] सूत्र के अनुसार मति, स्मृति, संज्ञा, चिन्ता और अभिनिबोध को एकार्थक प्रतिपादित कर भट्ट अकलङ्क के लिए स्मृति, प्रत्यभिज्ञान, तर्क एवं अनुमान को परोक्ष प्रमाण के पृथक् भेद निरूपित करने का मार्ग खोल दिया। भट्ट अकलङ्क ने मति के पर्यायार्थक 'स्मृति' शब्द से स्मृति प्रमाण का, 'संज्ञा' शब्द से प्रत्यभिज्ञान प्रमाण का, 'चिन्ता' शब्द से तर्क प्रमाण का एवं अभिनिबोध शब्द से अनुमानप्रमाण का विकास किया।[63]

(7) षड् लेश्या

तत्त्वार्थसूत्र में षड्लेश्याओं (कृष्ण, नील, कापोत, तेजो, पद्म और शुक्ल) का कथन औदयिक भाव के इक्कीस भेदों के अन्तर्गत आया है। इसके अतिरिक्त तृतीय अध्याय में सात नरकों में अशुभतर लेश्याओं के प्रसंग में और चतुर्थ अध्याय में देवों के प्रसंग में विभिन्न लेश्याओं का कथन हुआ है।[64] निर्ग्रन्थों के विवेचन में नवम अध्याय में (9.49) भी लेश्या शब्द का प्रयोग हुआ है। किन्तु *तत्त्वार्थसूत्र* में यह कहीं भी उल्लेख नहीं है कि ये लेश्याएँ कर्मबन्ध में भी सहायक हैं। *प्रशमरतिप्रकरण* में लेश्या के सम्बन्ध में स्पष्ट कथन है कि कर्म के स्थितिबन्ध और विपाक (कर्म फल) में लेश्या विशेष से विशेषता आती है। ये छह लेश्याएँ कौनसी हैं तथा वे कर्मबन्धन में किस प्रकार सहायक हैं, इसका वर्णन करते हुए

उमास्वाति कहते हैं–

ता: कृष्णनीलकापोततैजसीपद्मशुक्लनामान:।

श्लेष इव वर्णबन्धस्य कर्मबन्धस्थितिविधात्र्य:।।[65] –*कारिका, 38*

कृष्ण, नील, कापोत, तैजस, पद्म और शुक्ल नामक लेश्याएँ कर्मबन्ध की स्थिति में उसी प्रकार सहायक हैं, जिस प्रकार रंग को दृढ़ करने में श्लेष सहायक है।

इस अध्ययन से विदित होता है कि *प्रशमरति* एक महत्त्वपूर्ण ग्रन्थ है, तथापि इसे वह महत्त्व प्राप्त नहीं हुआ, जो *तत्त्वार्थसूत्र* को प्राप्त है। इसके अनेक सम्भव कारणों में से कुछ इस प्रकार हैं– (1) '*प्रशमरति*' आगमिक प्रकरण ग्रन्थ है, इसमें दार्शनिक तत्त्व नगण्य हैं, जबकि *तत्त्वार्थसूत्र* जैनदर्शन का प्रतिनिधि ग्रन्थ रहा, अत: दार्शनिकयुग में टीका के लिए वही आधारभूत ग्रन्थ माना गया। (2) *प्रशमरतिप्रकरण* में श्रमण के लिए वस्त्र की एषणा का भी उल्लेख हुआ है, जो दिगम्बरों को स्वीकार्य नहीं था, अत: दिगम्बराचार्यों ने इस पर टीका करना उचित नहीं समझा और श्वेताम्बराचार्यों के लिए आगमग्रन्थ उपलब्ध थे, अत: इस प्रकरण पर अपेक्षाकृत कम ही टीकाएँ लिखी गईं। जो लिखी गईं उनमें से अधिकांश उपलब्ध नहीं हैं। (3) सूत्र शैली के ग्रन्थों पर दार्शनिक युग में जितनी टीकाएँ लिखी गईं, उतनी कारिका ग्रन्थों पर नहीं। ऐसे ही कुछ और भी कारण रहे होंगे, जो यह स्पष्ट करते हैं कि उमास्वाति का *प्रशमरतिप्रकरण* उतना प्रकाश में क्यों नहीं आया, जितना कि *तत्त्वार्थसूत्र*।

आधुनिक युग में उपयोगी ग्रन्थ:

आधुनिक युग में *प्रशमरतिप्रकरण* की उपयोगिता असंदिग्ध है। प्रशमरति-प्रकरण में प्रशम एवं उसके सुख का प्रतिपादन उमास्वाति की नितान्त मौलिक सूझ है। उन्होंने वैराग्य, माध्यस्थ्य या कषायविजय रूप प्रशम का फल परलोक में ही नहीं, इस लोक में भी निरूपित किया है। *प्रशमरतिप्रकरण* की रचना का यही प्रमुख उद्देश्य भी प्रतीत होता है। उमास्वाति ने कहा है कि विषयसुख की अभिलाषा से रहित प्रशमगुणों से अलङ्कृतसाधु उस सूर्य की भाँति है जो अन्य समस्त तेजों को अभिभूत करके प्रकाशित होता है।[66] प्रशम एवं अव्याबाध सुख को चाहने वाला साधक सद्धर्म में दृढ़ है तो देवों और मनुष्यों से युक्त इस लोक में उसकी तुलना नहीं हो सकती।[67]

उमास्वाति का मन्तव्य है कि जिन्होंने मद और काम को जीत लिया है, मन, वचन और काया के विकारों से रहित हैं तथा पर की आशा से विरहित

हैं, ऐसे शास्त्रविधि के पालक साधुओं को यहीं मोक्ष मिल जाता है।[68] यहाँ पर उमास्वाति सम्भवतः प्रशम सुख को ही मोक्ष सुख के रूप में प्रकट कर रहे हैं, क्योंकि उससे मोक्षसुख का अंशतः अनुभव किया जा सकता है।

प्रशमसुख की महिमा का वर्णन करते हुए उन्होंने कहा है कि सम्यग्दृष्टि और सम्यग्ज्ञानी व्रत एवं तपोबल से युक्त होकर भी यदि उपशान्त नहीं है तो वह उस गुण को प्राप्त नहीं करता जिसे प्रशम सुख में विद्यमान साधु प्राप्त कर लेता है। उमास्वाति कहते हैं कि स्वर्ग के सुख परोक्ष हैं तथा मोक्ष के सुख अत्यन्त परोक्ष हैं, प्रशम का सुख प्रत्यक्ष है वह पराधीन नहीं है और न ही वह विनाशी है–

स्वर्गसुखानि परोक्षाण्यत्यन्तपरोक्षमेव मोक्षसुखम्।
प्रत्यक्षं प्रशमसुखं न परवशं न व्ययप्राप्तम्।।[69] *–प्रशमरतिप्रकरण, 237*

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50. वही, सूत्र 1.7-8।
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56. *प्रशमरतिप्रकरण*, कारिका 224-225।
57. तत् प्रमाणे - *तत्त्वार्थसूत्र*, सूत्र 1.10।
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61. प्रत्यक्षमन्यत्, –वही, सूत्र 1.12।

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64. *तत्त्वार्थसूत्र*, सूत्र 3.3, 4.2, 4.7, 4.21, 4.23।

65. *प्रशमरतिप्रकरण*, कारिका 38।

66. वही, कारिका 242।

67. वही, कारिका 236।

68. वही, कारिका 238।

69. वही, कारिका 237।

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तत्त्वार्थसूत्र की पूज्यपाद देवनंदिकृत सर्वार्थसिद्धिवृत्ति में उद्धरण

कमलेशकुमार जैन

प्रायः कोई भी पुरातन ग्रन्थकार या टीकाकार अपनी बात को स्पष्ट करने के लिए, उसे प्रमाणित या पुष्ट करने के लिए, दूसरी मान्यता को प्रस्तुत करने के लिए या उसका खण्डन करने के लिए, ग्रन्थ-ग्रन्थान्तरों से अवतरण उद्धृत करता है। इन उद्धरणों में बहुत से ऐसे होते हैं, जो मुद्रित ग्रन्थों में उसी रूप में नहीं मिलते। उनमें पाठान्तर प्राप्त होते हैं। कुछ ऐसे भी उद्धरण पाये जाते हैं जिनका स्रोत अभी तक अज्ञात है। कुछ अवतरण ऐसे भी हैं जो किसी ग्रन्थ या ग्रन्थकार विशेष के नामोल्लेख के साथ तो आते हैं, पर तत्तत् ग्रन्थकारकृत ग्रन्थों में वे उपलब्ध नहीं होते। कई ऐसे भी वाक्य या वाक्यांश मिलते हैं जो ग्रन्थान्तरों से तो लिये गये हैं, परन्तु उनके साथ कोई उपक्रम वाक्य या संकेत (यथा, तथा, उक्तं, यथोक्तं, या तथोक्तं आदि) नहीं होता, इसलिए वे प्रकृत ग्रन्थ के ही अंग बन गये प्रतीत होते हैं। कुछ ऐसे भी उद्धरण, वाक्य या वाक्यांश मिलते हैं, जो प्राकृत से संस्कृत में रूपान्तरित करके ग्रहण किये गये हैं, परन्तु इस तरह के उद्धरणों की संख्या बहुत कम है।

तत्त्वार्थसूत्र पर पूज्यपाद देवनन्दि (प्रायः ईसवीय 635-680) विरचित *सर्वार्थसिद्धिवृत्ति* नामक एक महत्त्वपूर्ण व्याख्या है। दिगम्बर परम्परा के अनुसार, *सर्वार्थसिद्धि* (प्रायः ईसवीय 340 के आसपास) *तत्त्वार्थसूत्र* पर उपलब्ध व्याख्याओं में प्रथम मानी जाती है। स्वयं व्याख्याकार ने इस व्याख्या का नाम *सर्वार्थसिद्धि* दिया है, और इसे वृत्ति रूप कहा है। इस वृत्ति में भी उक्त प्रकार के बहुत से वाक्य-वाक्यांश, पद्य-पद्यांश या गाथाएँ उद्धृत हैं।

ये उद्धरण वृत्तिकार देवनन्दि द्वारा अपनी बात को स्पष्ट करने के लिए, प्रमाणित या पुष्ट करने के लिए या अन्य-अन्य भारतीय दर्शन परम्पराओं में स्वीकृत मान्यताओं एवं सिद्धान्तों को प्रस्तुत करने के लिए अथवा उनका खण्डन करने के लिए ग्रन्थान्तरों से ग्रहण किये गये हैं।

सर्वार्थसिद्धिगत इन उद्धरणों में वैदिक साहित्य से, दोनों दर्शन-परम्पराओं (वैदिक और अवैदिक) के साहित्य, जैन आगम एवं आगमिक साहित्य तथा व्याकरण साहित्य से उद्धरण मिलते हैं। इनमें बहुत से उद्धरण तो रचनाकाल की दृष्टि से सर्वार्थसिद्धिवृत्ति से पहले रचे गये ग्रन्थों में से हैं, परन्तु कुछ ऐसे भी हैं जो *सर्वार्थसिद्धि* के बाद लिखे गये ग्रन्थों में भी मिलते हैं, जबकि पूर्वकालीन ग्रन्थों में वे अभी तक प्राप्त नहीं हुए।

अर्धमागधी परम्परा (श्वेताम्बर सम्प्रदाय) में *तत्त्वार्थभाष्य* को स्वोपज्ञ (उमास्वातिकृत) माना जाता है। पं. नाथूराम प्रेमी आदि विद्वानों ने तुलनात्मक अध्ययन के आधार पर यह सिद्ध किया है कि सर्वार्थसिद्धिवृत्ति लिखते समय पूज्यपाद देवनन्दि के समक्ष उमास्वातिकृत स्वोपज्ञ भाष्य अवश्य रहा होना चाहिए[1]। यद्यपि देवनन्दि ने अकलंकदेव या सिद्धसेनगणि की तरह *तत्त्वार्थाधिगमभाष्य* के पाठ अथवा उसकी मान्यताओं का विरोध या खण्डन नहीं किया है, तथापि दोनों में अनेक वाक्य एवं पद एक से मिल जाते हैं।

पं. फूलचन्द शास्त्री ने *सर्वार्थसिद्धि* और *विशेषावश्यकभाष्य* के कुछ पाठों की तुलना करके यह निष्कर्ष दिया है कि *विशेषावश्यकभाष्य* लिखते समय *सर्वार्थसिद्धि* उपस्थित रही होगी।[2] परन्तु, यहाँ पर यह भी अनुमान किया जा सकता है कि कहीं सवार्थसिद्धिकार के सामने *विशेषावश्यकभाष्य* तो उपस्थित नहीं रहा। साथ ही पंडित फूलचन्दजी ने जिन वाक्यों की तुलना करके उक्त निष्कर्ष दिया है, उन वाक्यों को ध्यान से देखने पर यह नहीं लगता कि उनमें कोई विशेष समानता है। अतः इस मान्यता पर पुनर्विचार करने की आवश्यकता है।

अन्यान्य भारतीय लेखकों की तरह देवनन्दि का स्थितिकाल भी कम विवादास्पद नहीं है। विद्वद्गण अपनी-अपनी मान्यता के अनुसार, उन्हें ईसवीय 5वीं से 7वीं शताब्दी के मध्य रखते हैं। भिन्न-भिन्न विद्वानों द्वारा स्वीकृत निष्कर्षों पर ऊहापोह करके तथा कुछ अन्य तथ्यों के आधार पर प्रो. मधुसूदन ढांकी ने देवनन्दि का समय ईसवीय 635-680 निर्धारित किया है। इस आलेख में उक्त समय सीमा को ही आधार मानकर चर्चा की गई है।

सर्वार्थसिद्धि

कोशकार ने 'वृत्तिः' (वृत्+क्तिन्) का अर्थ भाष्य, टीका, विवृति आदि किया है और दृष्टान्त रूप में *काशिकावृत्ति* को ग्रहण किया गया है। वृत्ति ग्रन्थ में सूत्रों के अर्थ की प्रधानता होती है। इसी कारण *सर्वार्थसिद्धिवृत्ति* में *तत्त्वार्थसूत्र* के अर्थ को प्रधानता से स्पष्ट किया गया है।

सिद्धान्ततः वृत्ति, भाष्य, चूर्णि, टीका आदि के स्वरूप या लक्षण स्वतंत्र निर्धारित हैं। पर व्यवहार में जैन परम्परा में ही नहीं अपितु भारतीय सन्दर्भ में भी, इसकी स्थिति कुछ पृथक् ही प्रतीत होती है। अकलंकदेव ने *तत्त्वार्थाधिगमभाष्य* का वृत्ति शब्द से उल्लेख किया है और आगे 'अयमभिप्रायो वृत्तिकारस्य' करके 'कालश्च' सूत्र का उल्लेख किया है। उन्होंने यहाँ पर 'वृत्तिकारस्य' शब्द से *सर्वार्थसिद्धि* का ग्रहण किया है।

जैन परम्परा में भी वृत्ति, भाष्य आदि का प्रयोग एकमेव हो गया प्रतीत होता है। यही कारण है कि *न्यायकुमुदचन्द्र* के कर्ता प्रभाचन्द्र ने *तत्त्वार्थवार्तिक* को भाष्य शब्द से संकेतित किया है। एक अन्य उदाहरण यह भी है कि अकलंकदेव ने *लघीयस्त्रय* पर स्वयं विवृति लिखी है। यह विवृति कारिकाओं की व्याख्या रूप न होकर उसमें सूचित विषयों की पूरक है। इसी प्रकार की पूरक वृत्ति धर्मकीर्तिकृत *प्रमाणवार्तिक* के स्वार्थानुमान परिच्छेद पर भी मिलती है। अकलंककृत एक अन्य ग्रन्थ की ऐसी विवृति का *न्यायविनिश्चयविवरण* के कर्त्ता वादिराजसूरि ने एक स्थान पर वृत्ति शब्द से और दूसरे स्थान पर चूर्णि शब्द से उल्लेख किया है। इससे प्रतीत होता है कि पुरातन आचार्य या ग्रन्थकार वृत्ति, विवृति, चूर्णि, भाष्य, वार्तिक आदि को सामान्यतः एक रूप मानते रहे हैं।

सर्वार्थसिद्धि में लगभग 85 उद्धरण मिलते हैं, जो वाक्य-वाक्यांश, पद्य-पद्यांश, या गाथा-गाथांश के रूप में ग्रन्थान्तरों से लिये गये हैं। इनमें वेद से मात्र एक, षड्दर्शन, बौद्ध एवं चार्वाक मत से तेरह, प्राकृत जैन आगम, आगमिक एवं अन्य साहित्य से 21, जैन दार्शनिक संस्कृत साहित्य से सात, जैन आचारविषयक चार, लौकिक/साहित्यिक नौ एवं व्याकरण के 32 उद्धरण हैं।

इनमें एक उद्धरण वेद से है, जो भिन्न-भिन्न दो प्रसंगों में उद्धृत है-1. 'पुरुष एवेदं सर्वम्' इत्यादि कैश्चित् कल्प्यत' इति। 2. 'पुरुष एवेदं सर्वम्' इति वा नित्य एव अनित्य एवेति'। ये दोनों उद्धरण *ऋग्वेद* (10.90.1) से ग्रहण किये गये हैं।

षड्दर्शन

सर्वार्थसिद्धि में सात उद्धरण ऐसे हैं जो षड्दर्शनों से सम्बद्ध प्रतीत होते हैं। इनमें कुछ उद्धरणों का अर्धांश ही उस परम्परा की कृतियों में मिलता है एवं कुछ ऐसे हैं, जिनके स्रोत की जानकारी नहीं मिल सकी है–

1. 'चैतन्यं पुरुषस्य स्वरूपम्, तच्च ज्ञेयाकारपरिच्छेद-पराङ्मुखम्' इति।–1.0.2 (*योगभाष्य* 1.9 पर 'चैतन्यं पुरुषस्य स्वरूपमिति' पाठ मिलता है, लेकिन शेषांश वहाँ पर नहीं मिलता।)
2. 'बुद्ध्यादिवैशेषिकगुणोच्छेदः पुरुषस्य मोक्षः' इति।–1.0.2 (वैशेषिक)
3. 'सन्निकर्षः प्रमाणम् इन्द्रियप्रमाणमिति केचित् कल्पयन्ति।'–1.10.166 (नैयायिक)
4. 'अक्षमक्षं प्रति यद् वर्तते तत्प्रत्यक्षमित्यभ्युपगमात'–1.12.178 (न्यायबिन्दु टीका पृ. 19: 'अक्षमक्षं प्रति वर्तते तत्प्रत्यक्षम्'।
5. 'न तर्हि इदानीमिदं भवति, रूपं मया दृष्टं गन्धो वा घ्रातं' इति।– 1.17.198 (*बार्हस्पत्य भाष्य,* 1.1.4 में 'न तर्हि इदानीमिदं भवति' पाठ मिलता है, पर शेष नहीं।
6. 'रूपादीनामेकं कारणममूर्तनित्यमिति केचित्कल्पयन्ति।'–1.32.237 (सांख्य)
7. 'अपरे पृथिव्यादिजातिभिन्नाः परमाणवश्चतुस्त्रिद्व्येकगुणास्तुल्य- जातीयानां कार्याणामारम्भका' इति।–1.32.237 (नैयायिक)

   इस सम्बन्ध में मेरा विचार है कि सम्भवतः स.सि. वृत्तिकार ने या तो दर्शनान्तरों या ग्रन्थान्तरों से भाव मात्र लेकर अपने शब्दों में इन मतों का उल्लेख किया है अथवा वे मूल ग्रन्थ आज प्राप्त नहीं हैं, जिनसे ये वाक्य ग्रहण किये गये हैं।

बौद्ध

इसमें तीन (3) उद्धरण ऐसे हैं जो बौद्धदर्शन से सम्बद्ध हैं :–

1. 'प्रदीपनिर्वाणकल्पमात्मनिर्वाणम्' इति च। 1.0.2
2. अथवा 'क्षणिकाः सर्वसंस्काराः' इति प्रतिज्ञा हीयते।–1.12.180

   यह कारिका कई ग्रन्थों में उद्धृत पायी जाती है। *तत्त्वार्थवार्तिक,* 1.1.57 पर 'येषां मतं' करके इसका यही प्रथम चरण 'क्षणिकाः सर्वसंस्काराः' उद्धृत

किया गया है। *बोधिचर्यावतार*, 9.7 की प्रज्ञाकरमतिकृत पंजिका व्याख्या पृष्ठ 187 में 'तथा' करके पूर्ण कारिका उद्धृत है, जो इस प्रकार है–

क्षणिकाः सर्वसंस्काराः स्थिराणां च कुतः क्रिया।
भूतिर्यैषां क्रिया सैव कारकं सैव चोच्यते।

इस कारिका की पहली पंक्ति कुमारिल के *तन्त्रवार्तिक* में उद्धृत की गई है। *भामती* में दूसरी पंक्ति के 'यैषां' की जगह पर 'येषां' पाठ मिलता है।

3. अन्ये वर्णयन्ति–

'पृथिव्यादीनि चत्वारि भूतानि, भौतिकधर्मा वर्णगन्धरसस्पर्शाः, एतेषां समुदायो रूपपरमाणुरष्टकं इत्यादि।' 1.35.237 (बौद्ध)

लोकायत

इतरे वर्णयन्ति–

'पृथिव्यप्तेजोवायवः कठिन्यादिद्रवत्वाद्युष्णत्वादीरणत्वादिगुणा जातिभिन्नाः परमाणवः कार्यस्यारम्भकाः'–1.32.237 (लौकायतिक)

इसी प्रकार से दो उद्धरण और मिलते हैं, जो दार्शनिक ग्रन्थों से लिये गये हैं, इनके स्रोत का पता नहीं चल सका है।

1. 'सामान्यचोदनाश्च विशेषेष्वतिष्ठन्ते' इत्युक्ते विशेषे व्यवस्थितः परिगृह्यते। 7.17.695
2. 'सत्ताद्रव्यत्वगुणत्वकर्मत्वादि तत्त्वम्' इति कैश्चित्कल्प्यत इति। 1.2.12

जैन आगम एवं आगमिक साहित्य

सर्वार्थसिद्धि में 21 उद्धरण जैन आगम, आगमिक तथा आगम स्थानीय ग्रन्थों से ग्रहण किये मिलते हैं।

1. आगमस्तावत्–

'पुट्ठं सुणेदि सद्दं अपुट्ठं चेव पस्सदे रूअं।
गंध रसं च फासं पुट्ठमपुट्ठं वियाणादि।' 1.19.203

इसी प्रकार की एक गाथा *आवश्यकनिर्युक्ति* में मिलती है। *पंचसंग्रह* में

भी इसी तरह की एक गाथा पायी जाती है। *नन्दीसूत्र* 60, गा. 72-77 में यह कुछ शब्द-व्यत्यय के साथ मिलती है। *तत्त्वार्थवार्त्तिक* (त. वा.) में 1.19.2 पर भी उद्धृत पायी जाती है-

उक्तं च-

बंधं पडिएयत्तं लक्खणदो हवइ तस्स णाणत्वं।

तम्हा अमुक्तिभावो णेयंतो होइ जीवस्स। इति। 2.7.269

इस गाथा का स्रोत स्थल भी अभी तक अज्ञात है। यह गाथा प्रभाचन्द्र विरचित *तत्त्वार्थवृत्तिपदम्* में सूत्र संख्या 1/27 पर भी 'उक्तञ्च' करके उद्धृत की गई है। अन्तर मात्र यही है, वहां 'होइ जीवस्स' के स्थान पर 'हवदि जीवाणं' पाठ मिलता है।

सूत्र संख्या 2.10 की व्याख्या में पाँच गाथाएँ 'उक्तं च' करके उद्धृत है। ये पाँच गाथाएँ इस प्रकार हैं-

1. उक्तं च- 'सव्वे वि पुग्गला खलु कमसो मुव्वुज्झिया या जीवेण।

   असइं अणंतखुत्तो पुग्गलपरियट्टणसंसारे।।' 2.10.275

2. उक्तं च- 'सव्वम्मि लोयखेत्ते कमसो तं णत्थि जं ण उत्पण्णं।

   ओगाहणाए बहुसो परिभमिदो खेत्तसंसारे।।' 2.10.276

3. उक्तं च- 'उस्सप्पिपणि अवसप्पिणि समया वलियासु णिखसेसासु।

   जादो मुदो य बहुसो भमणेण दु कालसंसारे।।' 2.10.277

4. उक्तं च- 'णिरयादिजहण्णादिसु जाव दु उवरिल्लया दु गवेज्जा।

   मिच्छत्तसंसिदेण दु बहुसो वि भवट्ठिदी भमिदा'।। 2.10.278

5. उक्तं च- 'सव्वा पयडिट्ठिदीओ अणुभाग पदेसबंधठाणाणि।

   मिच्छत्तसंसिदेण य भमिदा पुण भावसंसारे।।' 2.10.279

ये पाँचों गाथाएँ किंचित पाठान्तर और क्रमभेद सहित कुंदकुंदाचार्य कृत रचना के रूप में प्रसिद्ध *बारस अणुवेक्खा* में क्रमशः गाथा संख्या 25 से 29 पर मिलती है। तथा *षड्खण्डागम* की धवलाटीका में भी क्रमशः 1.5.4/18, 1.5.4/23, 1.5.4/24, 1.5.4/25 एवं 1.5.4/26 पर उद्धृत मिलती है। परन्तु इनमें से कोई भी गाथा त.वा. में उद्धृत नहीं की गई है।

इसमें दो गाथाएँ ऐसी हैं जो 'आगमप्रामाण्याच्च तथाऽध्यवसेयम्। तदुक्तम्'

एवं 'उक्तं च' करके उद्धृत हैं।

1. ओगाढगाढणिचिओ पुग्गलकाएहि सव्वदो लोगो।

   सुहुमेहिं बादरेहिं अणंताणं तेहिं विवहेहिं।। 5.14.553

2. अण्णोण्णं पविसंता दिंता ओगासमण्णमण्णस्स।

   मेलंता विय णिच्चं सगसब्भावं ण जहंति।। 5.17.557

ऐसी ही गाथाएँ कुंदकुंदविरचित एवं *पंचत्थियसंगहसुत्तं* में क्रमशः संख्या 64 एवं 7 पर मिलती हैं। इनमें पहली 'ओगाढगाढ' इत्यादि गाथा त. वा. में भी उद्धृत है। उद्धरण के उपक्रम वाक्य में सूचित किया गया है—सर्वज्ञानद्योतिततार्थसारं गणधरानुमतवचनरचनं शिष्यप्रशिष्यप्रबन्धाऽव्युपरमादव्युच्छिन्नसन्तानम् आर्षवितथमस्ति। उक्तं च—

णिच्चिदरधादु सत्त य तरू दस वियलिंदिएसु छच्चेव।

सुरणिरयतिरिय चउरो चोद्दससमणुए सदसहस्सा।। 2.32.234

यह गाथा *बारसाणुवेक्खा* में गाथा 35 पर मिलती है। *मूलाचार* की दो गाथाएँ 226 एवं 1106 तथा *गोम्मटसार, जीवकाण्ड* की गाथा संख्या 89 भी इसी प्रकार की हैं। यही गाथाः त.वा. में भी उद्धृत है। एक गाथा 'तस्याश्च संबंधे गाथां पठन्ति' करके उद्धृत है—

'पुव्वस्स दु परिमाणं सदरिं खलु कोडिसदसहस्साइं।

छप्पण्णं च सहस्सा बोद्धव्वा बासकोडीणं।' 3.31.426

यह गाथा *जम्बूद्वीपप्रज्ञप्ति* में 13.12 पर भी मिलती है।

एक गाथा कल्पों के लक्षणों के विषय में *'उक्ता च संग्रहगाथा'* करके उद्धृत की गई है। इसको उन्होंने स्वयं ही संग्रहगाथा कहा है, जो इस प्रकार है—

'ववहारुद्धारद्धा पल्ला तिण्णेव होंति बोद्धव्वा।

संखा दीव-समुद्दा कम्मट्ठिदि वण्णिदा तदिए।।' 3.38.439

यह गाथा *तिलोयपण्णत्ति* (प्रायः ई. 550) की गाथा 94 से मिलती है। *तिलोयपण्णत्ति* की गाथा इस प्रकार है—

ववहारुद्धारद्धा तियपल्ला पढयम्मि संखाओ।

विदिए दीव समुद्दा तदिए मिज्जेदि कम्मठिदी।

यद्यपि इन दोनों गाथाओं के शब्दों एवं शब्दक्रम में बहुत अन्तर है,

तथापि दोनों का अर्थ प्रायः एक सा है। *जम्बूद्वीपप्रज्ञप्ति*, 13, 36 पर भी यह गाथा मिलती है।

ज्योतिष्पिण्डों से व्याप्त आकाश प्रदेश का परिमाण बताते हुए 'उक्तं च' करके एक गाथा दी गई है–

णउदुत्तरसत्तसया दससीदी चदुगं तियचउक्कं।

तारारविससिरिक्खा बहुभग्गबगुरू अंगिरारसणी।। 4.12.465

ऐसे ही अर्थ वाली एक गाथा *तिलोयसारो (त्रिलोकसार)* में उपलब्ध है, परन्तु दोनों के पाठों में बहुत अन्तर है।

सूत्र संख्या 5.25 की वृत्ति में 'उक्तं च' करके एक गाथा उद्धृत है–

'अंतादि अंतमज्झं अंततं णेव इंदियेगेज्झं।

जं दव्वं अविभागी तं परमाणुं विआणाहि।।'

त.वा. 5.25। पर में भी यह गाथा 'उक्तं च' करके किंचित् पाठभेद पूर्वक उद्धृत पायी जाती है। इस तरह की गाथा कुन्दकुन्दकृत *णियमसारो (नियमसार)* में क्रम संख्या 26 पर किंचित् पाठभेद के साथ मिलती है। *तिलोयपण्णत्ति* 1.987 पर भी इसी अर्थवाली गाथा किंचित् पाठान्तरादि के साथ प्राप्त होती है। इनमें *नियमसार* की गाथा इस प्रकार है–

अत्तादि अत्तमज्झं अत्ततं णेव इंदियग्गेज्झं।

अविभागी जं दव्वं परमाणू तं वियाणाहि।।

सूत्र संख्या 5.36.596 की वृत्ति में निम्नलिखित गाथा उद्धृत मिलती है–

णिद्धस्स णिद्धेण दुराधिएण लुक्खस्स लुक्खेण दुराधिएण।

णिद्धस्स लुक्खेण हवेइ बंधो जहण्णवज्जो विसमे समे वा।।

यही गाथा त. वा. 5.36.2 पर 'उक्तं च' करके उद्धृत की गई है। यह गाथा किंचित् पाठान्तर के साथ *छक्खंडागम*, 5.6.36 पर तो मिलती ही है, *गोम्मटसार, जीवकाण्ड* में भी गाथा संख्या 614 के रूप में पायी जाती है।

सूत्रसंख्या 5.38.600 पर द्रव्य के लक्षण के प्रसंग में 'उक्तं च' करके एक गाथा दी गयी है–

'गुण इदि दव्वविहाणं दव्वविकारो हि पज्जवो भणिदो।

तेहि अणूणं दव्वं अजुदपसिद्धं हवे णिच्चं।।'

यह गाथा कहाँ से ग्रहण की गई है, यह ज्ञात नहीं हो सका है।

स.सि. 5.39.602 पर कालद्रव्य के अनेकत्व के प्रमाणस्वरूप 'उक्तं च' करके एक गाथा उद्धृत की गई है–

'लोगागासपदेसे एक्केक्के जे ट्ठिया हु एक्केक्का।

रयणाणं रासीव से कालाणू मुणेयव्वा।।'

यह गाथा *गोम्मटसार, जीवकाण्ड* में गाथा संख्या 589 एवं *दव्वसंगहो* में गाथा संख्या 22 पर प्राप्त होती है और ये दोनों ही ग्रन्थ *सर्वार्थसिद्धि* की रचना के बाद के हैं, अतः यह तो संभव नहीं है कि स.सि. ने इसे इन ग्रन्थों से ग्रहण किया हो, यह गाथा तो किसी प्रसिद्ध एवं *सर्वार्थसिद्धि* के पूर्व रचित ग्रन्थ से ली गई है।

सूत्र संख्या 7.1 की वृत्ति में 'उक्तं च' करके एक गाथा उद्धृत की गई है–

असिदिसदं किरियाणं अक्किरियाणं तह य होइ चुलसीदी।

सत्तट्ठमण्णाणीणं वेणइयाणं तु बत्तीसं।। 7.1.73

यह गाथा किंचित् पाठान्तर के साथ *भावपाहुड* 135 पर मिलती है एवं *गोम्मटसार, कर्मकाण्ड* पर यह गाथा 876 के रूप में भी उपलब्ध होती है।

सूत्रसंख्या 7.3 की वृत्ति में 'तथा चोक्तम्' करके एक गाथा उद्धृत है–

जोगा पयडि-पएसा ठिदि अणुभागा कसायदो कुणदि।

अपरिणदुच्छिण्णेसु य बंधट्ठिदिकारणं णत्थि।। 7.3.736

उक्त गाथा एक तरफ *मूलाचार* में गाथा संख्या 244 पर मिलती है और *मूलाचार* निःसन्देह *सर्वार्थसिद्धि* से पूर्व की रचना मानी जाती है। दूसरी ओर *पंचसंग्रह* 4 एवं 507 तथा *गोम्मटसार, कर्मकाण्ड* में गाथा 257 पर प्राप्त होती है। वे दोनों ही ग्रन्थ *सर्वार्थसिद्धि* के बाद के माने जाते हैं।

जैनदर्शन

सर्वार्थसिद्धि में पाँच उद्धरण ऐसे आये हैं जो जैन ग्रन्थों से लिए गये प्रतीत होते हैं परन्तु उनके स्रोत का अभी तक निश्चय नहीं हो सका है–

1. 'ज्ञानादेव चारित्रनिरपेक्षात्तत्प्राप्तिः श्रद्धानमात्रादेव वा, ज्ञाननिरपेक्षाच्चारित्रमात्रादेव' इति च।–1.0.3
2. यथा 'उपयोग एवात्मा' इति।–1.4.20

3. एवं ह्युक्तं 'प्रगृह्य प्रमाणतः परिणतिविशेषादर्थावधारणं नयः' इति।– 1.6.24

4. तथा चोक्तं–'सकलादेशः प्रमाणाधीनो विकलादेशो नयाधीनः' इति।– 1.6. 24

यही वाक्य अकलंकदेवकृत *तत्त्वार्थवार्तिक* (1.6.3) पर 'तथा चोक्तम्' करके इसी रूप में– 'सकलादेशः प्रमाणाधीनो विकलादेशो नयाधीनः' उद्धृत हुआ है। यही वाक्य आगे चलकर *तत्वार्थवार्तिक* 4.42.13 पर भी दो खण्डों में उद्धृत है। जैसे, सकलादेशः प्रमाणाधीनः' इति वचनात्। 'विकलादेशो नयाधीनः इति वचनात्।'

5. 'नान्यथावादिनो जिनाः' इति। 9.36.890

स. सि. में दो उद्धरण ऐसे हैं जो स्पष्टतः जैन साहित्य से लिये गये हैं। इनमें प्रथम का तो स्रोत निश्चय नहीं हो पाता परन्तु दूसरे का स्रोत मिल जाता है।

1. स.सि., 1.12.179 पर 'अथानेकार्थग्राहि, यह प्रतिज्ञा करके एक कारिका उद्धृत की गई है–

'विजानाति न विज्ञानमेकमर्थद्वयं यथा।

एकमर्थं विजानाति न विज्ञानद्वयं तथा।' सा हीयते।

हरिभद्रसूरिकृत (ई. 745–785 में सक्रिय) *शास्त्रवार्तासमुच्चय* में यह कारिका बिना किसी उपक्रम वाक्य के क्रमसंख्या 332 पर ग्रन्थ के अंग रूप मिलती है। दोनों में अन्तर यही है कि *शास्त्रवार्तासमुच्चय* में इस कारिका का उत्तरार्ध पूर्वार्द्ध के रूप में मिलता है और पूर्वार्ध उत्तरार्ध के रूप में।

नेमिचन्द्र सिद्धान्तचक्रवर्तिकृत *तिलोयसारो* (*त्रिलोकसार*) में भी उक्त कारिका प्राकृत गाथा के रूप में पायी जाती है। वहाँ पर भी उद्धरण सूचक कोई संकेत नहीं है।

जैनाचार

स. सि. में चार उद्धरण ऐसे हैं, जिन्हें जैनाचार विषयक माना जा सकता है। इनके स्रोत का भी स्पष्ट पता नहीं चलता।

2. उक्तं च–'वियोजयति चासुभिर्न च वधेन संयुज्यते।' 7.13.687

यह उद्धरण सिद्धसेन–दिवाकर कृत के रूप में प्रसिद्ध '*द्वात्रिंशिका*' 3, 16

का एक चरण प्रतीत होता है।

सूत्रसंख्या 7.13 की वृत्ति में ही 'उक्तं च' करके दो गाथाएँ उद्धृत की गई हैं–

'उच्चालिदम्हि पादे इरियासमिदस्स णिग्गमट्ठाणे।

आवादे (धे) ज्ज कुलिंगो मरेज्ज तज्जोगमासेज्ज।

ण हि तस्स तण्णिमित्तो बंधो सुहुमो वि देसिदो समए।

मुच्छापरिग्गहो ति य अज्झप्पपमाणदो भणिदो।।' 7.13.687

इसी तरह की दो गाथाएँ *प्रवचनसार,* क्षेत्र 3, 16–17 पर मिलती हैं। *प्रवचनसार* (3–18) की जयसेन कृत वृत्ति में भी, ये दोनों गाथाएँ युगल रूप से उद्धृत की गई हैं।

उक्त दोनों गाथाएँ किंचित् पाठभेद के साथ *सावयपन्नत्ती* (*श्रावकप्रज्ञप्ति*) में पायी जाती हैं। यहाँ पर इनकी क्रमसंख्या 232 एवं 224 है–

उच्चालियंमि पाए इरियासमियस्स संकमट्ठाए।

वावज्जिज्ज कुलिंगी मरिज्जि तं जोगमासज्ज।।

न य तस्स तन्निमित्तो बंधो सुहुमो वि देसिओ समए।

जम्हा सो अपमत्तो स उ पमाउ ति निछट्ठा।।

सावयपन्नत्ती सटीक उपलब्ध होती है। *सावयपन्नत्ती* किस की रचना है, इस विषय में मतभेद पाया जाता है और दोनों ही प्रकार के साधक प्रमाण उपलब्ध होते हैं। कुछ लोग इसे उमास्वातिकृत रचना मानते हैं, और हरिभद्रसूरि को मात्र टीकाकार। लेकिन कुछ लोगों की मान्यता है कि टीका तो हरिभद्र कृत है ही, मूल के कर्त्ता भी हरिभद्र सूरि ही हैं।

उच्चालियम्हि पाए इरिया समिदस्स णिग्गमत्थाए।

आवाधेज्ज कुलिंगं मरिज्ज तं जोगमासेज्ज।।

ण हि तस्स तण्णिमित्तो बंधो सुहुमो य देसिदो समये।

मुच्छापरिग्गहो च्चिय अज्झप्पपमाणदो दिट्ठो।। जुम्मं।।

स. सि. वृ. 7.13.687 पर "उक्तं च" करके एक गाथा दी गई है–

मरदु व जियदु व जीवो अयदाचारस्स णिच्छिदा हिंसा।

पयदस्स णत्थि बंधो हिंसामित्तेण समिदस्स।।

यह गाथा *प्रवचनसार* 3.17 में भी मिलती है जो कि कुन्दकुन्दकृत प्रसिद्ध गाथाओं में से एक है। यही गाथा *तत्त्वार्थवार्तिक* में 7.13.12 पर "उक्तं च" करके उद्धृत मिलती है।

कुछ विद्वानों का अनुमान है कि यह गाथा *द्वादशारनयचक्र* के टीकाकार सिंहसूरि कृत है, परन्तु उसमें अभी तक मिल नहीं सकी है।

विद्वद्गण अपनी-अपनी शोध-खोज या मान्यता के अनुसार कुन्दकुन्द का स्थितिकाल ईसापूर्व प्रथम शती से ईसवीय आठवीं शती तक स्वीकृत करते हैं। और यदि देवनन्दि (635-680) अपनी रचना *सर्वार्थसिद्धिवृत्ति* में कुन्दकुन्द कृत साहित्य से उद्धरण देते हुए पाये जाते हैं, तब कम से कम कुन्दकुन्द *सर्वार्थसिद्धि* के बाद कैसे ठहरेंगे?

प्रो. बंशीधर भट्ट, प्रो. चन्द्रभाल त्रिपाठी आदि मनीषियों की यह भी मान्यता है कि *सर्वार्थसिद्धि* में उद्धृत और विशेषतः कुन्दकुन्द विरचित ग्रन्थों में मिलने वाली गाथाएँ स्वयं सर्वार्थसिद्धिकार के द्वारा उद्धरित नहीं हैं, अपितु उन्हें बाद में जोड़ा गया है। इस मान्यता के समर्थन में उक्त विद्वानों की कौन-कौन सी युक्तियाँ हैं, यह मुझे मूल रूप से देखने को नहीं मिल सका। इस मान्यता का उल्लेख मैंने प्रो. एम. ए. ढांकी से हुई चर्चा के आधार पर किया है।

उक्त मान्यता को दृष्टि में रखकर जब मैंने सर्वार्थसिद्धिगत ऐसे सभी उद्धरणों को ध्यानपूर्वक देखा तो पाया –

1. *सर्वार्थसिद्धि* में जो गाथाएँ या अन्य उद्धरण दिये गये हैं, वे प्रसंग या सन्दर्भ की माँग रहे हैं।
2. विशेष रूप से कुन्दकुन्दकृत साहित्य के रूप में प्रसिद्ध ग्रन्थों की जो गाथाएँ *सर्वार्थसिद्धि* में उद्धृत मिलती हैं, उनमें की अधिकांश गाथाएँ उनके उत्तरवर्ती व्याख्याकार अकलंकदेव कृत *तत्त्वार्थवार्तिक* में यथास्थान उद्धृत मिल जाती हैं।
3. अब यह तो माना नहीं जा सकता कि *तत्त्वार्थवार्तिक* के आधार पर *सर्वार्थसिद्धि* के लिपिकारों या सम्पादकों ने उन्हें उद्धृत कर दिया है, क्योंकि ऐसा कहने के लिए कोई प्रमाण नहीं है।
4. जहाँ तक *सर्वार्थसिद्धि* की हस्तलिखित प्रतियों का प्रश्न है, तो भारतीय ज्ञानपीठ से प्रकाशित *सर्वार्थसिद्धि* के परिशिष्ट- 4 में उद्धृत वाक्यसूची देते समय सम्पादक पं. फूलचंद शास्त्री ने स्पष्ट लिखा है– "*सर्वार्थसिद्धि* में

हस्तलिखित प्रतियों के आधार से गाथा, श्लोक या वाक्य उद्धृत मिलते हैं, वे किन ग्रन्थों के हैं या किन ग्रन्थों के अंग बन गये हैं यहाँ उन ग्रन्थों के नाम निर्देश के साथ यह सूची दी जा रही है। उनके इस कथन से यह सिद्ध है कि ये उद्धरण हस्तलिखित प्रतियों में यथावत् विद्यमान हैं। अतः यह कहना कठिन है कि ये उद्धरण सर्वार्थसिद्धिकार कृत नहीं हैं।

'तथा चोक्तम्'–

स्वयमेवात्मनात्मानं हिनस्त्यात्मा प्रमादवान्।

पूर्वं प्राण्यन्तराणां तु पश्चात्स्याद्वा न वा वधः।।' 7.13.687

यह कारिका *तत्त्वार्थवार्तिक* 7.13.12 पर भी 'तथा चोक्तम्' करके उद्धृत की गई है।

'उक्तं च'–

रागादीणमणुप्पा अहिंसगत्तं ति देसिदं समये।

तेसिं चे उप्पत्ती हिंसेति जिणेहि णिद्दिट्ठा।' 7.22.705

यह गाथा *तत्त्वार्थवार्तिक* 7.22.7 पर भी 'उक्तं च' करके उद्धृत मिलती है।

इस गाथा का भावात्मक संस्कृत रूपान्तरण (अनुवाद) अमृतचन्द्रसूरि द्वारा रचित *पुरुषार्थसिद्ध्युपाय* में मिलता है, जो इस प्रकार है–

अप्रादुर्भावः खलु रागादीनां भवत्यहिंसेति।

तेषामेवोत्पत्तिः हिंसेति जिनागमस्य संक्षेपः।।44

इस अंनुवादित पद्य एवं कई अन्य गाथाओं के अनुवादित पद्यों को देखकर ऐसा लगता है कि उक्त प्राकृत पद्य किसी प्राचीन ग्रन्थ के हैं और उनकी ही छाया *पुरुषार्थसिद्ध्युपाय* में है, क्योंकि *सर्वार्थसिद्धि* में उद्धृत पूर्वोक्त पद्य को अमृतचन्द्रसूरि कृत मानने से वे पूज्यपाद देवनन्दि से पहले के सिद्ध होंगे और उनको इतना प्राचीन मानने के लिए कोई प्रमाण नहीं है।

लौकिक

आठ (8) उद्धरण ऐसे हैं जो साहित्यिक और लौकिक ग्रन्थों से लिये गये हैं। इनके निर्देश स्थलों की अभी तक जानकारी नहीं हो सकी है।

1. 'क्षत्रिया आयाताः, सूरवर्माऽपि' इति। (1.4.19)
2. यथा 'अभ्रे चन्द्रमसं पश्येति'। (1.9.164)

3. 'कारणसदृशं हि लोके कार्यं दृष्टम्' इति। (1.20.206)
4. यथा–'साधोः कार्यं तपःश्रुते' इति। (5.17.559)
5. उक्तं च–

'न दुःखं न सुखं यद्वद्धेतुर्दृष्टश्चिकित्सिते।

चिकित्सायां तु युक्तस्य स्याद् दुःखमथवा सुखम्।।'

न दुःखं न सुखं तद्वद्धेतुर्मोक्षस्य साधने,

मोक्षोपाये तु युक्तस्य स्याद् दुःखमथवा सुखम्'।। – (6.11.630)

6. यथा 'अन्नं वै प्राणाः' इति। (7.10.68)
7. यथा 'धनं प्राणाः' इति। (7.10.68)
8. यथा 'काकेभ्यो रक्ष्यतां सर्पिः'। (9.9.819)

व्याकरण

सर्वार्थसिद्धि में 32 उद्धरण व्याकरण के हैं, जो पाणिनिकृत *अष्टाध्यायी*, कात्यायनकृत *वार्तिक*, *पातंजल महाभाष्य*, *जैनेन्द्र व्याकरण* आदि से ग्रहण किये गये हैं। इन उद्धरणों में चार सूत्रवाक्य ऐसे हैं, जिनके स्रोत की जानकारी नहीं मिलती। ये चार सूत्रवाक्य इस प्रकार हैं–

1. 'प्रत्यासत्तेः प्रधानं बलीयः।' 1.3.16
2. 'आविष्टलिंगाः शब्दा न कदाचिल्लिंगं व्यभिचरन्ति।' 5.2.529
3. तथा चोक्तम् 'क्व भवानास्ते। आत्मनि' इति। 5.12.549
4. सर्वेषु भवेषु सर्वतः 'दृश्यन्ते अन्यतोऽपि'इति तसि कृते सर्वतः।

8.24.780

इस प्रकार आचार्य पूज्यपाददेवनन्दिकृत *सर्वार्थसिद्धि* नामक तत्त्वार्थवृत्ति एक महत्त्वपूर्ण प्राचीन टीका ग्रन्थ है। इसमें जो उद्धरण मिलते हैं वे विविध विधाओं से सम्बन्धित तो हैं ही, ऐतिहासिक एवं सांस्कृतिक दृष्टि से भी अत्यन्त महत्त्वपूर्ण हैं। इन उद्धरणों के आधार पर आगे भी तुलनात्मक एवं ऐतिहासिक दृष्टि से अध्ययन किया जा सकता है और इतिहास की लुप्त एवं टूटी कड़ियों को जोड़ा जा सकता है।

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Studies in Umāsvāti and his Tattvārthasūtra

Papers presented at an International Seminar organized by the B. L. Institute of Indology

BHOGILAL LEHERCHAND INSTITUTE OF INDOLOGY